GRACE ADV[illegible]

By the Spirit of Grace, in [illegible]

— *Empty Nothing Creature*, viz.

Mris *SARAH WIGHT*

Lately *hopeles* and *restles*, her soule dwelling *far* from Peace or *hopes* thereof.

Now hopefull, *and* joyfull *in the LORD* (that hath caused *LIGHT* to shine out of *DARKNES*; that in and by this Earthen Vessell, holds forth his *Own* eternall *Love*, and the Glorious *Grace* of *Jesus Christ*, to the CHIEFEST of SINNERS.)

Who desired that others might hear and know, what the LORD had done for her soul, (that was so terrified day and night:) and might neither PRESUME, nor DESPAIR and murmure against God, as shee hath done.

Published for the Refreshing of poor Souls, by an *Eye and Ear-witnes of a good part thereof*,

HENRY JESSE, *a servant of JESUS CHRIST.*

The third Edition, corrected, and Proofs added

LONDON;

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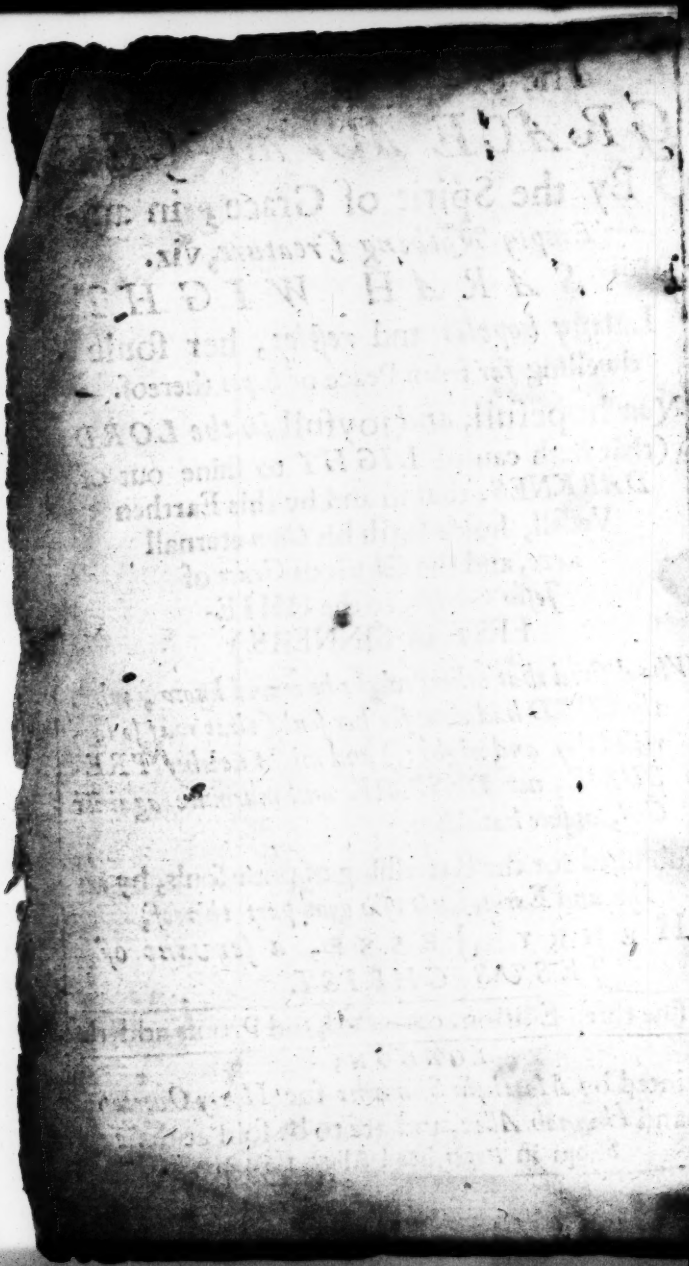

TO HIS CHRISTIAN FRIENDS,

Beloved in the LORD, in *London*, *Cambridge*, *Yorkeſhire*, *Suffolke*, *Eſſex*, and elſe-where.

The exceeding riches of Grace be advanced.

My Beloved,

MY Spirit rejoyceth in the *Lord*, who hath put ſuch an opportunity as this into my hand, of *Publiſhing* to you, and to others, (and hereby of *Advancing*) *The Exceeding Riches of the Grace of God*, in ſuch a *Pattern* thereof, as here followeth: The Daughter of a gracious *Matron*, of mine acquaintance in the *Pariſh* where I weekly Preach in *London*: who was in as *hopeles* and *deſperate* a condition in her ſelfe, as ever was any. Now often *admiring*, and *uttering* to others eſpecially to afflicted, deſpairing, mournfull ſoules, (that reſort now to her,) the *unſearchable Treaſures of Grace*, to the *ungodly*, and *chiefeſt of loſt undone ſinners*. The main *Cauſes* urging me to *Publiſh* it to you, and the *Contents* thereof, are in the *Books beginning*: The ſeverall *Uſes* are in the *End*. You know that *the workes of Jehovah are great, honorable, wonderfull*, and *glorious*; *and are greatly to be magnified: ſought out of all them that have pleaſure therein: He makes them to be remembred.* (Pſal. 111.

2,3,4.) Especially his works of * *tender-Mercies*, which are over (and * *upon*) *all his workes* (*Psal. 145.9. 17.) How desirable is it to one, & to the friende of one, that is in *great extreamity* of misery, bodily, or spirituall; to hear of another, that was just in the *same condition*; that now is *cured?* How much longed for, is a safe *Harbour*, to a weather-beaten Ship, tossed with *Tempests?* (Isa. 54.11.) How refreshfull is rest and ease, to a tempted, hurried, wearied soule? (*Job.* 7. 24.) How joyfull and *beautifull is the* [a] *glad tidings* of the Gospel *of Peace*, of riches of Grace, of the perfect [b] righteousnesse of Christ, for the [c] *chiefe* of sinners, [d] enemies, murmurers, ungodly ones? ([a] *Rom.* 10.15. [b] 2 *Cor.* 5.21. [c] 1 *Tim.* 1.13-15. [d] *Eph.* 2.15,16.3.) to *souls wearied out* in looking on themselves, and their sins, and *desperate* wickednesse of their own hearts; and that gladly would mend all, and patch up a righteousnesse in themselves, or partly there: (*Rom.* 10.3.) that first would finde a through change *in them*, such a dying of sin, and holy walking; before they think they may believe that Christ dyed *for such* as they [e]; or justifies such ungodly [f] ones; ([e] *Rom.* 5 7,8. 10. [f] *Rom.* 4.5.) How mighty (through g God) may it be, to support poor soules, that are perswaded they are reprobates [h], that are assured of it upon certain grounds, (as they judge;) and that they are damn'd [i], and in Hell already; that never any in their case was, or can be saved [k]; (2 *Cor.* 10. 4. [h] *Liam.* 3.8.17-22.40. [i] *Jo.* 3.17.22. [k] 1 *Cor.* 6.9. 11.)

11.) that the sins of *Manasses*, of *David*, of *Peter*, of *Paul*, of *Mary Magdalen*, yea, and of *Cain*, *Judas*, and *Pilate*, are all lesse then their sins & blasphemies; and if all they might be saved, yet themselves should surely be damn'd: for *such* to hear of one, that but *lately* was in the very same condition; *now* sounding forth, and wondring at, the *Exceeding Riches of Grace* to her, the *chiefest of sinners*, (p. 41. *Psal.* 35. 10.) to hear her selfe telling such despairing soules; *You cannot be more desperate, or more certaine of hell and wrath, then I lately was:* and comforting them by the same *consolations*, wherewith her *owne* soul is now comforted in the Lord, (2 *Cor.* 1. 4.) This, all this, you have here held forth, in this *Pattern* of Gods patience, and abundant goodnes towards this his unworthy *Handmaid*, whose *low* & *base* estate *he* hath regarded: *He causing LIGHT to shine out of DARKNES*, (2 *Cor.* 4. 6.) The writing, transcribing, and often perusing hereof, hath been, and is sweet and precious to *me*, I must confesse: I wish your reading it may be so, and much more, to *your soules*.

As you read, *Consider*; *Admire* the LORD in his *surpassing Grace* to *ungodly* ones. (*Mic.* 7. 18) Do not so commend the *party*, that is but an *Earthen vessel*, *born in sin*[a], as *you*[b] are: ([a] *Psal.* 51. 5. [b] *Eph.* 2. 1-3;) but stil, all along exalt and commend *the LORD*, *who alone is to be exalted*, (Isa. 2. 11. 1 Cor. 1. 29, 30, 31.) *Who puts his treasure into an Earthen vessell of* purpose, *that the excellency of the power may be of God*

and not of fleſh. (2 Cor. 4.7.) Be the more *vile in your own eyes*, when you ſee, *God is pacified towards you, for all that you have done*, (Ezek. 16 63.) And from *believing* his love to your ſoules; in *love* ſtudy *what you ſhould render to him, in Chriſts Name*, (Pſal.116.12.Col.3.17.) *Praiſe* the Lord for leaving ſuch *Patterns* of his *Riches of Grace*, [as that of M^ris *Drake revived*; and that of *Gods gracious thoughts, towards great ſinners*; (by Dr *Homes*;) in a late Book, ſo called; ſo] eſpecially *this*: And *Pray* for her, [if the Lord ſhall reſtore her body, which as yet is weak, to *eat* at all, or to *drink* but very little, (of faire water, or ſmall Beere, and that onely at once in two, or three, or foure dayes:) by her ſo much *ſpending* that ſmall ſtrength ſhee hath; by often uttering forth the *treaſures of Grace*; and by oft ſpeaking to *comfort* deſpairing ſoules; ten or moe whereof have reſorted to her:] that ſhee may walke humbly, *rendring againe* in her meaſure, *according to the benefit done unto her*. [Since the former was fitted for the Preſſe, ſhee then not being likely to live, unleſſe the Lord ſhould work a Miracle: He raiſed her wonderfully, by faith in his Sonne, without any meanes, (when ſhee could uſe none;) and that by *two degrees*: *Firſt*, to EATE, and to ARISE, (*Jun.* 11.1647.) Then (on Midſummer day,) to WALK; as both follow, neer the end of the Book, *Pag.* 133. to 143.] And *pray for deſpairing ſoules*, (here now being many of them

and for the more *exalting* of Jesus Christ, in the *powring out* of his Spirit upon his sonnes and daughters that believe, by stretching out his hand to heale, (soules and bodies:) and that Signes and wonders may be done in his name; As the Disciples prayed, *Act.* 4. 29. as hee hath promised, *John* 7.38,39. *Mark.* 16.27. *Acts* 2.38. That *the earth* (which now is so full of smoake and [a] darknesse) *may be fill'd* [b] *with the knowledge of the LORD, as the waters cover the Sea,* ([a] *Isa.*60. 2,3- 19,20. [b] *Isa.*11.9. *Habak.* 2. 14.) That envy [c] may depart, [d] all enemies being subdued, and wars [e] ceasing, ([c] *Isa.* 11. 13, 14. [d] *Isa.* 60. 12.14. *Rev.* 3. 9. [e] *Isa.* 2. 3, 4. *Mic.* 4.2,3. *Psal.* 46. 8, 9.) edifying-love [f] may so abound among all Saints, that *all may* [g] *know who are Christs Disciples, by the love they have one towards another*; ([f] *Eph.*4.13.16. 1 *Cor.* 8. 1. 1 *Tim.* 1. 4. [g] *John* 13.34,35. *Mal.* 3. 16, 17, 18.) The God of Heaven setting up his *kingdome*, (that *fifth Monarchy*) *that shall stand for ever*, (*Dan.*2.35-44.) The assured hopes of which joyfull [a] time, [in the midst of present [b] feares, [c] oppositions, dissentings of brethren [d], ([e] *some beating their fellow-servants*;) and

[a] Isa. 35. 1-10. Isa 12. 1, 2, 3. with Isa.11.9. 10. Isa. 24. 23. Isa. 25. 1-6, 7, 8, 9. Isa. 26.1, 2, 3.

[b] Luke 21. 9. 25-- 28. Abac. 3. 17, 18. Mat. 24. 29. 32. [c] Mic. 7. 6, 8, 9. 18, 19. Rom. 8. 17, 18. 21. [d] Zeph. 3. 9. Isa. 11. 9. 14. [e] Luk. 12. 45. Mat. 24. 49. Mat. 18. 30, 31, 32.

thoughts [f] of persecutions, [g] desolations, *that houre of Temptation* [h] *that shortly commeth upon all the world*; have greatly rejoyced, and exceedingly gladded (*as still they doe*) the heart of

[f] *Luk.* 12. 53. with vers. 36. 43. *Mic.* 7. 1. 6. with 8. 10. 17. 20. *Luk.* 21. 16. 28. *Mat.* 24. 1. 6.
[g] *Isa.* 24. 1. 4. 14. 16. 20. 22, 23. *Isa.* 25. 1. 9. *Psal.* 46. 8, 9. 11. 1, 2.
[h] *Rev.* 3. 10. *Isa.* 26. 19. *Dan.* 12. 1. *Rev.* 11. 7. 13.

Your endeared Brother, and companion in the tribulation, and kingdome, and patience of Jesus Christ,

HENRIE { IESSE, *alias* IACIE.

TO

TO HIS RESPECTED FRIEND, AND CHRISTIAN SISTER, Mrs *MARIE WIGHT*, Widow, in *Lawrence Pountney* in *London*.

Honoured Sister, *I ſalute you in our Lord Jeſus. To this Relation following, touching your beloved Daughter, [the moſt whereof your ſelfe, and a good part whereof, your Sonne, (by a ſpeciall Providence of God, bringing him from* Oxford *hither, at that* time of love,) *have been both* Eye- *and* Ear-witneſſes,] *as you have the neereſt intereſt of any: ſo it cannot but be acceptable to you, to retain ſuch a* Monument of the Exceeding Riches of GODS GRACE *manifeſted to her, and uttered by her; that untill* April 6. *for* 4. *yeares together, had been ſo deeply* afflicted *in Spirit,* toſſed with tempeſt, and not comforted. *Whereby both your ſelfe, and all your Chriſtian friends in* London, Daintrie, *in and about* Shrewsbury, *& elſewhere, that have known your* Daughters *ſad condition, & have prayed and mourned for her; now that God hath* reſtored comforts to her, and to her mourners, (*Iſa.* 57. 18.) *they may the more be ſtir'd up to* praiſe *and* magnifie *the Name of* the God of Pardons,

dons, *the God* that heareth Prayer. *And if the Lord pleaſe to moove in the reading hereof, it may adminiſter ſome* door of hope, *to ſome other poore ſoules, that are in as ſad a condition, in as woefull and daleful a plight, as your daughter lately was in, and had ſo continued, eſpecially ſince ſhee was about eleven or twelve yeares of age, till now of late, that ſhe is towards ſixteen, as you more fully know. I doe acknowledg the* LORDS *goodneſſe, and bleſſe his holy Name for his gracious diſpenſation towards me, that by means of* Mrs Sarah Jones (*then of* Lambeth) *he brought me to ſympathize with you (when about ten or eleven years agoe) your ſoule was (as it had been for ſome yeares together,) in ſad deſpair: and that ſoon after he refreſhed me with the refreſhings that he gave in to your ſoule. And that hereby the moſt wiſe God, made ſuch way for acquainting me ſo fully alſo, firſt with your beloved Daughter* Sarah *her* ſorrowfull, *and then with her ſo* joyfull *eſtate: and that gave me ſo many opportunities of being frequently with her, that I alſo with your ſelfe, might be a witneſſe of both; and might be an inſtrument of* Publiſhing *to the world,* THE EXCEEDING RICHES OF HIS GRACE, EXALTED *towards her; and by her to many ſad deſpairing ſouls, and to others: So as I hope the Lord will make it inſtrument all for the great refreſhing of many poor, ſinfull, ſorrowfull, weary ſoules; that thus may be partakers of the ſame.*

When ſome ſhall heare that when your Daughter was ſtruck both Deafe *and* Blind, *and ſo could neither*

heare

heare *the Word,nor* read it; *that then ſhould be the* time of love. *And when they ſhall read ſuch* unfoldings *of* Goſpel-*Myſteries by a child, newly comforted, before ſhe could* hear *any Creature ſpeake to her;* (pag. 16.) *ſuch* deſcantings *on ſeverall choiſe* Scriptures, diſcovering *the Goſpels pith and marrow, that was folded up therein:ſo* amplifying *them by illuſtrations, and making ſuch* application:*ſome will be ready to reject all, as incredible: ſome will gaze on you, or ſay;* Bleſſed is the womb that bare ſuch a child;*inſteed of exalting God alone.Then have you need to remember what anſwer* Jeſus Chriſt *gave to ſuch an expreſſion,* (Luk.11.27,28.) *and what he ſaid,* Rejoyce not in this,---but rather rejoyce that your Name is written in Heaven, (*as* pag.145.) *When ſome ſhall read, how her* eyes *&* ears *were opened, firſt, for a time, when was greateſt need, & ſhut again for a ſeaſon;* (p.25.) *and how when in humane reaſon, ſhe was unlike to live two dayes more: that then, and not till then the Lord ſhould* raiſe *her up* by Faith,*to EATE and ARISE;& then to WALK,*(p.133-138-141) *they will wonder. And ſome will come, or ſend to you, to your ſon, or to your daughter, to enquire about it; as ſome came to* Hezekiah, *to* enquire of that wonder, *that was occaſioned by him,* (2 Chron. 32. 24. 31.) The lifting up of his heart *thereupon, and his not* rendring according to the benefit done unto him: [*which you heard ſweetly opened and applyed, on the day of Thankeſgiving, for your daughters reſtoring;*pag.144.] *and his* humbling himſelf for that

lifting

lifting up of his heart; *are all writ for our inſtruction and benefit: as alſo* Herods *taking Glory to himſelfe*, Act. 12. 22, 23. *and Chriſts warning againſt this*, Joh. 5. 44. *All this ſhewing what we are ſubject unto; and what cauſe there is to look up to* Jeſus Chriſt *our* ſtrength, *our* all *in* all; *that he would not* leave us *to our ſelves; but make us like himſelfe*, humble, (*Phil.* 2. 3. 9.) *and like his Apoſtles, that* rent their garments *when they were admired; and led ſuch out to the alone exalting of the God of Heaven himſelfe in his Son*, (Acts 14. 14. Act. 3. 12, 13.) *Who ſhortly will bring down every high thing, and he* alone *will be exalted in the Earth: When* great voyces *ſhal ſay*, THE KINGDOMES OF THIS WORLD, ARE BECOME OUR LORDS, AND HIS CHRISTS; AND HE SHALL REIGNE TO THE AGES OF AGES, *Revel.* 11. 13. 15. Even ſo, Come Lord Jeſus; Amen. *The joy hereof frequently refreſheth with the refreſhings of God.*

London († 2d Moonth *Ziu*, 2d day. Vulg. *April* 27.) Reviſed *Ethanim* 3. Vulg *Septemb.* 21. 1647.

Your fellow-ſervant & Brother, having & holding the witnes of *Ieſus*;

HENRIE { JESSE, *alias* JACIE.

† *Poſtſcript.* Moonths according to *Holy Scripture*, begin at New Moons, (*Phaſis*, or firſt *appearing* time,) *Num.* 10. 10. *Num.* 28. 11. Greek: *Pſal.* 81. 3. Heb. (cal'd *Moonths*, from *Moons*. Thus in the yeare

year 1648. the first Moonth *Nisan* (*Ester* 3. 7.) begins *March* 14. vulgar: 2d Moonth *Ziu*, (1 *King.* 6. 1.) begins *April* 13th: 3d Moonth *Sivan* (*Ester* 8. 9.) begins *May* 12. &c. The rest, (with their significations, &c.) being published in the *Scripture-Almanack*; the *Relator* thinking to make use of, with the *Vulgar Kalendar*, in the ensuing *Relation*, was led as yet to forbeare it, til thereby people be furthered to understand the *Scripture Language* therein; least he might seem to many Readers, a *Barbarian*, 1 *Cor.* 14. 9. 11.

May 24. 1647. *Mris SARAH WIGHT, being then still very weake in body, (and keeping bed since* April 6.*) said thus to the* Relator: I would others might heare how graciously the Lord hath dealt with me, *the chiefest of sinners that none might DESPAIR and murmure*, as I have done: Though I *murmured* as they in the wilderness, as much as those that fell; yet hee hath brought me into the land of *Canaan*: and hath brought *Legion* to her right mind, & set her at his feet. I was strongly perswaded that what I did eat or drink, it was as the unworthy eating the Sacrament, I did stil *eat and drink my own damnation*: every thing I did or saw, was terror to me. So it remained, & might have remained for ever, had not his loving kindnesse prevented me, and drawn me to himselfe. O that all creatures reasonable, and unreasonable, might praise the Name of the Lord. And I would others might heare of this, *that none might PRESVME*: For if they knew the terrors that I have felt, the terrors of Hell, for sinning against light, against God, and against a Parent, for murmuring, lying, revolting; (judging I had committed that unpardonable sin;) if they knew what it is to have God hide his face, and be as an enemy; they would *not presume*.

TO

To the Christian Reader, Grace and Peace.

MAny of these *precious Pearles*, these hidden Mysteries of the *Treasury* of the glorious Gospel being gathered and stored up together by the *Relator*, as they were brought to light day by day, from *April* 11. to *April* 27. 1647. Divers Christian friends, that had been partakers thereof, judged it unmeet they should be hid and hoarded up for a few to enjoy in private: much desiring they might be *published*, both for better supply to themselves, and to many others whom the Lord might please to support, refresh, and enrich thereby: When no more was gathered then what might be contained in two sheets or three.

The *Earthly Vessell* of conveyance being then most likely to return to earth, within a few days. Hence was the more cause of willingnesse to yield to this desire; and to prefix the Letter foregoing, (for the better confirmation hereof,) writ *April* 27. 1647. After that day, she remaining as weake as before, and unable to eat at all for *eleven weekes* together; or to drink, but onely once in two or three, or once in foure or five dayes: and still drinking lesse and lesse, then that before: (*as Pag.* 55.

55,56.) and her drinke being onely faire water, till *April* 19. and ſometimes ſmal beer afterwards, (never ſtrong beere.) Thus was this put to the *Preſſe*: and in the mean while, one day after another was occaſion of *enlarging* it, by *Conferences*, &c. and of *her ſtill drawing neerer death*, in outward appearance, till *June* 11. And before *June* 11. and *June* 25. 1647. (*which were the dayes of the Lords wonderfull raiſing up her body by* Faith, *as is ſhewed* pag. 135.) a good part thereof was printed. Yet ſeeing the more goodneſs the Lord magnified towards her, *the chiefeſt of ſinners*; the more his love therein melts and abaſeth her; (as *Pag.* 119. 125. 134. *the LORD ſo abaſe her ſtill*:) Its hoped the LORD will keep her ſoule in that *humble* frame: whereby the *publiſhing* hereof, (which may be for great refreſhing to many ſad, troubled, diſconſolate ſoules, and to others, who through God may reap abundant fruit hereby;) may be no hurt to her; nor any cauſe at all of *repenting*, to the *Relator*, or others: but of rejoycing and thankſgiving to many; which is the longing deſire, and humble requeſt of

London, ſcrip. ſtil. 4. Mon. 23. day. vulg. *July* 16. 1647.

Him that longeth to be made more conformable to the death of Chriſt: to dye to himſelfe, and to live to God; and to walke in, and be led by the Spirit.

H. J.

A Poſtſcript

A *Postscript* to the Reader.

For better satisfying some, that would know many particulars distinctly, or else they wil not believe what wonders are here mentioned: Here is added, touching this hand-maids *Parents*: Her Father was Mr *Thomas Wight*, (p. 5.) son to olde Mr *Wight* of *Daintrie*; and Brother to Mr *Nath. Wight*, Preacher in *Tewksbury*: Her Mother, Mris *Mary Wight*, above 11. years ago was also in deep terror and distraction of Spirit, (then living neer *London-stone*,) till the Lords good time of refreshing came. The *Maid* that tended on her, (hereafter mentioned,) known to Mr *Cradock* of *Wales*, is well knowne to many of his *London*-acquaintance: Her name is, *Hanna Guy*, daughter to Mr *Eli-Jahu Guy*, late of *Ireland*, of *Trayleigh* in *Munster* Province: (whose Father went thither to avoid the *Ceremonies* here urged.) The Testimony of these two, the *Mother* and this *Maid*, of her drinking so little, & not eating at all for so long, (from *March* 27. till *June* 11. pag. 55. &c.) both these being of approved faithfulness, may be sufficient (2 *Cor.* 13. 1.) Or the expressions from *page* 35. to the end of the Book, the *Relator* was with them, an eare-witnes generally. [A great part of nine leaves, was taken by him from the Relation of them, or one of them, being writ as they spake, *Verbatim*; *viz.* from *pag.* 16. to *pag.* 35.) Some of the

the *Repetitions* therein, eſpecially of *two Names* being taken with the reſt; ſo paſſed to the Preſſe with the reſt: which now the *Relator* likes not, wiſhing they had been forborne. Thou art entreated therefore to excuſe it: and what other failings are, or appeare to be. Remembring, *In many things wee all* * *ſlip*, Jam. 3. 2. (*Greek.*) Gal. 6. 1, 2.]

Amongſt others that have been with this *Handmaid*, were theſe, of eſteem amongſt many that fear the *Lord* in *London*; viz. Mr *Prime* of *Cambridg*, now Miniſter in *Lawrence Pountney*, (lately of *Black Fryers*;) Mr *Cradock* lately Miniſter in *Nicolas* lane, Mr *Barker* Miniſter at *Garlick*-hil, Mr *Brag* from about *Briſtol*, M^r *Iſaac Knight* late of *Holland*, Captain *Harriſon*: The Lady *Mayerne*; Lady *Hartop*, with M^ris *Fant* her ſiſter, (now M^ris *Stock*) and Mr *Ric. Wollaſton*: M^ris *Crue*, with M^ris *Jane Done* her ſiſter; M^ris *Rolls*, wife to Judg *Rolls*, M^ris *Mary Leek*, *Hanna Trapnel*, (*Dinah* the Blackmore; p. 122.) and thoſe that are named *pag.* 8, 9, 10. and many others. The *Reaſon* of naming many, is there rendred, *viz.* that ſome more incredulous, might the ſooner beleeve, and reap benefit, and not reject the myſteries of God, againſt themſelves, to their hurt. Which may plead excuſe for naming them. *Joh.* 4. 39. *For the ſaying of the Woman, many of the Samaritans beleeved on Jeſus.* Joh. 12. 11. Joh. 11. 45. *By reaſon of Lazarus being ſo raiſed up, many beleeved on Jeſus.* Act. 9. 42. *By making known his raiſing up of Dorcas, many beleeved.* H. J.

Part of a Letter from Mr *John Brown* of *Shrewsbury* her kinſman (*of whom p.* 8.) to Mris *Wight*, Mother to Mris *Sarah Wight* after his knowledg of this gracious & wonderful Deliverance.

DEare Couſen, *the faithfulneſſe of our God, in the gracious manifeſtations of his love in Chriſt, towards my Couſen* Sarah, *hath much comforted, much refreſhed & confirmed the ſoules of your friends with us: ſeeing our ever-loving, glorious Mediatour, acting, working, diſcharging his Offices; performing his promiſes; never leaving nor forſaking; bringing forth judgement unto victory; anſwering the deſires of ſuch as believe, and wait on him; ſo confirming his everlaſting Covenant to them. If all the workes of God call for Conſideration,* then in a ſpeciall manner, *the great Workes and Wonders upon the ſpirits of his people. My ſoule deſires to rejoyce with her, and with you: But yet, not to glory in the Creature, but in the Lord: Whoſe glorious attributes of Power, Goodneſſe, Mercy, Wiſdome, have clearly appeared in this his work. It may be marvellous in our Eyes. Oh, let him have the whole glory, and I hope the Lord wil hereby teach us to give more glory to him, by believing. That ſo from* Faith, *in the Diſcoveries of his love in Chriſt, may ſpring* obedience *in our hearts, with* love *towards God and men. I received your &c. I reſt,*

From Shrewsbury, Sept. 8. 1647.

Your loving friend to uſe, *John Brwne.*

Mr

Mr *Saltmarsh* his Letter.

For my dear and honored Friend *and Cosen*, Mr H. JACIE.

Dear Cosen;

I Salute you in the *Lord*. I did much rejoyce in those *breathings* of the *Spirit of God* which I found in your *little Book OF THE RICHES OF GRACE ADVANCED*, &c. Surely, the Lord is *teaching* his people, and fulfilling his promises; *They shall be all taught of God*. (Joh. 6. 45.) And thus his *New Covenant* with his people shall be more and more revealed; and *the Lord alone shall be exalted in that day*, (Isa. 2. 11.) When I meet with such *precious manifestations* of the *Lord*, methinkes I taste those *waters* of *life*, those *rivers of living water which shall flow out of the bellies of those, who beleeve in Christ*, (Joh. 7. 38.) There is not a *streame* of this water, but it proceeds from the *Throne of Grace*, (*Rev.* 22. 1. *Zach.* 14. 8, 9.) though it flow in the *vallies*, in the *poore*, *low*, and *humble Christians*.

I finde in this *Spiritual Treatise* of yours, two things very *experimental*; the *one* is her *Legall*, and the *other* her more *Gospell* condition: In the *first*,

ſhee is in *bondage*, in *blackneſs*, and *darkneſs*, and *tempeſt*; in much *diſtreſſe*, and *ſhadow* of *death*, her life *drawing nigh unto hell*: and *afflicted with all his waves*, (Pſal.88.3.7.) In her *Goſpel* ſtate, I find God *ſhewing wonders* to the *dead*, making the *dead* to *riſe* and praiſe him; ſhewing his *loving kindneſſe* in the *grave*, and his *faithfulneſs* in *deſtruction*: and making known his glory in the *dark*, and his righteouſneſſe in the *land of forgetfulneſſe*, (Pſal.88.10, 11, 12.) And truely the *voice* of *joy* and *gladneſſe* is in the *tabernacles* of the *righteous*, (Pſal.118.15.) I finde that when *God* reveales himſelfe in *Chriſt*, in his *grace* and *love*, the *Spirit* of the *Chriſtian* is ſweetly *raiſed*, and *cheered*, and the *love* of the *Lord* is as *wine*, even as the *ſpiced* wine. I make no queſtion, but the Lord will fill this ſoule with more *diſcoveries*, then this of *the Riches of grace*; this *truth* being that *firſt* diſcovery of God in *love*.

Dear Coſen, you do well thus to watch the *appearances* of God in *his*, and to publiſh them to the *Saints*.

I am yours in the Lord,

JOHN SALTMARSH.

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that in this Book are cited, opened, illustrated, or applyed.

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The

THE EXCEEDING RICHES OF GRACE ADVANCED.

THE *Relator* hereof (being one who deſires to feare the Name of the LORD,) having been an *eye* and *ear-witneſſe*, both of the ſad *ſufferings*, and longed-for-*deliverance* of this handmaid M^rs, *SARAH WAIGHT*; and upon his enquiring at the firſt and beſt hand, having many of her precious Evangelicall expreſſions, (as *the firſt fruits* thereof, [*viz.* from *pag.* 16, to 35,]) teſtified to him, by ſuch as are well approved off for *godlineſſe* and *faithfulneſſe*; who were alſo *eye* and *ear-witneſſes* with himſelf of the reſt here recorded; And he obſerving, and noting down preſently from time to time, ſince this happy change, ſuch * *Glad tidings* uttered of the *Righteouſneſſe of God*, of *his Faithfulneſſe* and *Salvation*, of his * *benigne Kindneſſe* and *Truth*: he could not but *Publiſh* it to the *World*, for the exalting of this glorious Name of God; and for the refreſhing of poor, hungry, empty, ſinfull, burden'd, drooping, deſpairing

ſoules; that judge none to be ſo baſe and hopeleſſe as themſelves; and for the *building up* of others *in their holy faith*: he would not, might not, durſt not keep it to himſelfe alone, and ſo *conceale it*, *hide it*, or *withold it* from others; as he would not for all the world, have the Lord to *withhold*, (or *bide*, or* *cloſe up*) *his bowels of mercies from his own ſoul*; as the *Pſal.* argueth, * *Pſal.* 40.9,10,11. (* *Hebrew.*)

For the better ſatisfying of ſome that would hardly give credit to the wonderfull things herein related: It was judged meet, there ſhould be laid down;

1. *Firſt* ſomewhat *touching* this Handmaid, *her parentage* and *dwelling place.* (of which *pag.* 4.)

2. *Touching her Education.* (pag. 5.)

3. *Touching her Afflictions in Spirit*, (eſpecially ſince ſhe wronged her Conſcience, at her being towards twelve yeares old,) till *April* 6, 1647. (ſhe being in *September* next following, 16 yeares old:) And the Names of godly *Miniſters*, & others that knew her ſoul in *adverſity*, & ſought to comfort her: and of ſuch as have ſeen her, and ſpake with her, ſince the LORD hath *comforted her* (Pag. 6. 8 9.)

cc 4. *Touching the Lords delivering her*, *April* 6. cc 1647. when no creature could help, ſhe being cc then ſtruck *deafe*, *blind*, and *lame*; and terrified beyond meaſure: this *extremity* was the Lords *opportunity.* (pag. 14, 15.)

Then

Then, 1. *of her ſo continuing deafe and blind,* from *April* 6, till *April* 19. many dayes together; "(except part of *April* 15. wherein ſhe had ſatiſ-"faction to her troubled Spirit, that her *Mother* had pardon'd her murmurings againſt her: And part of *April* 17, to *ſee* and *heare* her *Brother*; as *Pag.* 25. & 29.)

2. *Of her being acted,* both till *April* 19. & often after, *to* admire, *utter* forth, & *Magnifie THE EXCEEDING RICHES OF GODS* Grace to ſinners, to her the chiefe of ſinners. *Her* ſpeeches of Grace, *which follow, were all in her Bed, being in the time of her bodies great weaknes; cauſed partly through her former deep ſenſe of Gods wrath, conſuming and pining away;* And by ſeeking to beat out her *eyes,* & *braines; and ſince this* happy change, *her* ſtomack *being exceeding weak* not *eating* at all til *June* 11. & *drinking* ſo little, as is noted; *her* voice *thus being* very low, *and oft whiſpering, (it could be heard by none, but that were very neer her;) uttered in an humble melting manner; ſtop'd ſometimes with teares or ſighs;* her eyes *being alwayes covered, becauſe of that weakneſſe, and by ſpending her ſelf in ſpeaking to diſtreſſed ſoules, and to others.*

3. *Of her Conferences* then & ſince; 1. *with* many deſpairing ſouls (*pag.* 44.) [whoſe *names,* & *dwelling places* are forborn by the *Relator,* in tender reſpect to themſelves, and their friends: leaſt ſome not experienced in *temptations,* might the more reproach them, or the *Name of God;* for what theſe

uttered in *diſtreſſe*, or through *Temptation*. But their Expreſſions, and the *Anſwers* to them being then writ down, are recorded as neer as could be, for help to themſelves hereafter, and to others in like condition, if the Lord will: Hoping this will not offend them.]

2. *Conferences with others* about the *Church-Ordinances*, the *Spirits powring forth*; about the *New Covenant*, the *Law*, *Works*, *Mans endeavours*, *Puniſhment for ſin*, *Redemption*, &c.

4. Of the Lords power in *ſuſtaining her*, *above 75 dayes*, by *a litle water* taken once in three or four or five dayes, and very little beſides: [And then raiſing her by FAITH, *pag.* 133-]

All theſe are here ſet down, though the *latter* are ſet down *occaſionally*, and not all in this ſame order.

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1. *Touching her Earthly Parentage.* This M^ris *Sarah Wight*, was daughter to Mr *Thomas Wight*, ſometimes of the *Auditors Office*, and of the *Exchequers Office:* (Son to old Mr *Wight* of *Dainty.*) *Her earthly dwelling* is now with her faithfull Mother M^ris *Mary Wight*, widow, in *Lawrence Pountney* Lane, by *Caning-ſtreet in LONDON*: *Whoſe Father* was Mr *Edward Purcel* Eſquire, of *Anſloo* neer *Shrewsbury*: & whoſe former Husband was Mr *Edward Vaughan* Eſquire, the *Kings Receiver*, and *Surveyer* for *Northampton-ſhire*, and for *Rutland-ſhire:* (by *whom*, ſhe had her ſonne M

Jona-

Johnathan Vaughan, lately of *Alſoules* in *Oxford*. Who not long ſince, writ thence a conſolatory Letter to this his ſorrowfull Siſter *SARAH*, therein ſaying thus: [*Doeſt thou deſpaire, becauſe thy Tempter is a Lyon for his ſtrength? Behold the Lyon of the Tribe of Judah, Chriſt* the mighty God: *who* can *and* will *deliver thee out of his paw.—A fountain laid open for ſin, and for uncleanneſſe. I verily beleeve, that although for the preſent you lye among the pots, of no uſe: yet thy God will make thee a Veſſell of Honour, an inſtrument for thy Maſters uſe; whereby he will ſquare ſinners, to his own glory*, &c.] This in his Letter is now fulfilled, and fulfilling.) She that was born of fleſh and bloud, *borne in ſinne*; and that was by Nature a child of wrath: is now born from above, *born of God*; having given to her *Faith* and *Love*: and hath Jeſus Chriſt to her [a] *Brother*; and God to her [b] *Father*, and her [c] *dwelling place*; *He* [d] *dwelling in her, and ſhee in him. Let him* and her *that glorieth*, not *glory* in the fleſh, but *in the Lord* [e] *alone.*

[a] Mar. 12. 50.
[b] Rom. 8. 17.
[c] 1 Joh. 3. 2. Pſal. 90. 1.
[d] 1 Jo. 4. 12. 16.
[e] 1 Co. 1. 29. 31. Ieremi. 9. 23.

II. *Touching her Education:* In the time of her Mothers deep afflictions of Spirit, and ſore Temptations, ſhe was *well trained up in the Scriptures*, by her godly faithfull Grand-mother, Mrs *Wight* of *Daintree*. And when the Lords *time of Love* was, that he vouchſafed to manifeſt his Grace in Chriſt to her Mothers ſoule; then the Lord

brought her home to her; ſhe being then about nine yeares old. She gave her ſelf much to read and ſtudy the [f] *Scriptures:* Which though ſhe then underſtood not aright; yet the Lord by his Holy Spirit brought to her *remembrance*, and *opened* to her ſince her reſtoring, what formerly ſhe had read for great comfort and ſoul-refreſhing to her ſelf, and to many others; as hereafter followeth. "(Which is a great encouragement to all that "feare God, to train up their children in the holy Scriptures; as, [f] 2 *Tim.* 3. 15. *Cap.* 1. 5. (pag. 43. [c]) *Prov.* 22. 6. *Deut.* 6. 6, 7. *Gen.* 18. 19.)

III. *Touching her afflictions.* From her childhood ſhe was of a *tender* heart, and oft afflicted in Spirit: Her Temptations were not ſo great, till ſhe was about *twelve* yeares old; ſince which, they have continued with more violence till *April* 6. 1647. it being about foure yeares. [She being not *ſixteen* yeares old (as her Mother ſaith,) till *September* following.]

The beginning of her more violent Temptations was thus. Her ſuperiour bid her doe a ſmall thing, judging it meet and lawfull: *She did it, doubtingly, fearing it was unlawfull*; and as ſhe did it, a *great Trembling* in her hands and body fell upon her: being condemned in her ſelf. About a moneth after, returning home, having been abroad, ſhe had loſt her *hood*, and knew ſhe had loſt it. Her Mother asked her, for her *hood*. She ſuddenly anſwered, *My Grand-mother hath it.*

Her

Her heart condemned her inſtantly, and *trembled* againe *exceedingly*. And theſe were the firſt chiefe *occaſions* of her deep *deſpaire* : And upon this, ſhee had caſt into her Conſcience, that *ſhee was both a thiefe, and a lyar*; and was terrified ever ſince, that ſhe was ſhut out of Heaven, and muſt be damn'd, damn'd, damn'd.

In the laſt foure yeares, ſhe was oft in ſuch extremities, ſhe could beleeve nothing but Hell and Wrath—to be her Portion; and of late time, that there was no heaven; nor no hell, but in our Conſcience : and that ſhe was *damn'd already, being an unbeliever :* and therefore if ſhe could but diſpatch this life of hers, there was an end of her ſorrows. [A ſubtle deceit of the old Serpent!] Hence ſhe oft attempted *wickedly* to deſtroy her ſelfe ; as by *drowning, ſtrangling, ſtabbing* ; ſeeking to beat out her *eyes* and *braines* ; wretchedly bruiſing, and wounding her ſelfe : (The chiefe cauſe of *ſuch* weakneſſe ſince :) Many particulars whereof follow, in her own Relations.

But the Lord who is her life, and loved her then in her bloud, he wonderfully prevented her deſtruction, many wayes. Sometimes by one or other at that inſtant; ſometimes ſtaying her in the acting, when no creature was by : Sometimes by bringing to her mind ſome choice Scripture : as this, *No weapon formed againſt thee, ſhal proſper,* (Iſa. 54. 17.) or this, *None ſhal take them out of my hand*; or, *out of my Fathers hand,* (Joh. 10. 28, 29.) This

stop'd her sinfull act; but the comfort stayed not.

Many precious Ministers came to comfort her: In *London* these; Mr *Thomas Goodwin*, Mr *Barker*, Mr *Lockyar*, Mr *Palmer* (lately their Minister in *Lawrence Pountney*) Mr *Sprigge*, Mr *John Simpson*, and others And these came to her in or neer *Shrewsbury*; Mr *Hildersham* of *Felton*, Mr *Paget* (Father of Dr *Paget* now of *London*) Mr *Wright* of *Wellington*, Mr *Smith*, Mr *Fisher*, Mr *Blake*, Mr *Morgan Floyd*, Mr *Moston*: All these and many moe godly Ministers and precious Christians, being acquainted with her sad condition, endeavoured to comfort her: and she gladly would have received comfort; but it was then hid from her.

Some glimpse she had, especially by meanes of her kinsman, Mr *John Browne*, of *Shrewsbury*, (a faithfull and loving man;) and by one whom he brought with him, *viz.* Mr *Daniel Floyd*: but it was soon eclipsed againe; and she remained in grievous horror day and night; concluding she was a Cast-away, a Reprobate, walking daily in the midst of fire and brimstone, as one in Hell already. [Till the Lord (who had loved her with an everlasting love, and in loving kindnesse prevented her ruine,) at last *restored comforts to her, and to those that had prayed and mourned for her.* (Isa. 57. 18.)

And since this her much prayed-and hoped-for *Deliverence*, amongst many that have visited her, were these *Ministers*; Mr *Palmer*, Mr *Sprigge*, and Mr *Simpson* beforesaid; Mr *Peters*, Mr *Charnock* of *London*,

London; Mr *Atherly* of the Charterhouse (with his wife,) Mr *Hide* of *Wighton* in *Yorkshire*, and the *Relator*. Also the Lady *Willoughby* of *Parham*; the Lady *Renula*, and the Lady *Clotworthy* her sister; the Lady *Vermuiden*, with her daughters, Mris *Sarah*, and Mris *Katharine*; Sir *Ric: Philips*, and his Lady, daugh: to Dr *Oxenbridge* Sir *Rich: Satonstall*, with his Lady; & Capt. *Price*, with his wife; Dr *Coxe*, D *Debote*, Dr *Worsley*, Dr *Paget*, Physicians. Also Mris *Fines*, wife to my Lord *Says* eldest Sonne; and Mris *Harrison*, wife to the *Chamberlain* of *London*; Col. *Langhams* wife, daughter to the Lady *Roberts*; Mris *Sarah Jones*, wife to Mr *Tho. Jones* Esquire of *Towerhill*; Mris *Berney* of *Norfolk*: Mr and Mris *Liggon*, Mris *Wilson* at *Nags*-head-Taverne; Mris *Thorp*, at *Grave Maurice*; Mr *P Burbon*, and his wife; Mris *Owen*, and Mris *Hannah Allen*, Booksellers; Mris *Manning* of *Tower*-street, Mris *Elizabeth Waldo*, sister to Mr *John Pocck*: Mr *Ellis* and Mris *Ellis*, Mris *Hawkins*, Mris *Flood*, and Mris *Thare*, and her cousins, Mr *Brigs* Taylor and his wife, all neer *London*-*stone*: and of their neerer neighbours, Mr *Lewes* Merchant, Mris *Palmer* Mris *Turrel*, Mris *Grace Philips*, Mris *Dupper*, Mris *Aires*, &c. Besides her Brother Mr *Jonathan Vaughan*, of *Alsoules* in *Oxford*, & her uncle Mr *James Wight* of *Southwark*, and his wife; and other two Ants, Mris *Anne* & Mris *Mary Wight*. Many moe might be named, who have seē her of late, & have bin much affected in hearing of the *Lords* wonderful workings in and towards her: But these are sufficient to witnesse

neſſe what they have ſeen, or heard, and beleeve: many of them being perſons of note, and of much eſteem in *London* among them that fear the *Lord*. The *Naming* of them, the *Relator* deſies may not be offenſive to *any* of them; ſeeing 'tis done for the more aſſuring this great and memorable worke of Gods mercy, to ſome, that (like *Thomas*) will not *beleeve* it, unleſſe (at leaſt) they may ſpeak with ſome, that have been *preſent* with her.

About a moneth before her *great deliverance*, Satan having but a ſhort time ſo to torment her, her ſtormes and tempeſts were greateſt of all. She was grievouſly hurried with Temptations; ſo terrified, ſhee could not reſt at all, for many dayes and nights together. Whilſt ſhe was able to goe abroad, her Mother would have her goe with her to heare Sermons, on the *Lords dayes*, and on the *Lecture*-dayes there. One *Lecture*-day ſhe was gone forth before her Mother; who miſſing her, went to the Aſſembly; and not finding her there, came forth; and ſuddenly went, and ſent towards *Thames* to ſeek her: where ſhe had been, to have caſt her ſelf in, but was ſtayed from it by the power and goodneſſe of God: and being found, ſhe had a *command* on her ſpirit, to goe to heare that Sermon, and her Mother coming to her, ſhe readily yeelded to goe with her Mother to the *Lecture* there. Wherein was proved, *what great favour God will ſhew towards the ſtock of the Jews; that he will graff multitudes of them into their own*

Olive,

Olive; pardoning their ſinnes againſt Chriſt, reſtoring them to great dignity,&c. He that preached, went in to Mrs *Wights* houſe there, after the Sermon;and ſpake with her daughter,asking her, if the Lord ſpake any peace to her thereby. She anſwered,*ſhe would not for all the world, but ſhe had heard that Sermon*. Being asked;why ſo? She ſaid, *That God will ſhew mercy to the Jewes; and they are the baſeſt people on earth*; that ſo hate the very nãe of Chriſtians, and much more Chriſt himſelfe: *and yet that God will call them*; This ſupported her a little, at that preſent;but it ſtayed not with her, and ſhe was againe under horrid Temptations, to believe there was *no God, no Divell, no Heaven; and no Hell, but what ſhe felt within her.*

One day being ſtrongly carried on in that temptation, *that there was no other Hell, but here in the "conſcience*; As that famous Mrs *Honywood* had ſaid "and done with a *Venice Glaſſe*,(who ſaid *ſhe was "as ſure to be damn'd,as that was to break*; & therewith threw it from her to break it; & yet it brake not;) ſo did ſhe with her little white drinking "*cup*, an earthen cup;ſhe ſaid, *As ſure as this cup "ſhall breake, there is no other Hell*: and therewith ſhe threw the *cup* with violence, againſt the far ſide of the chamber: and though it light againſt the wood,it brake not.Her mother took it up,& ſaid, *Loe here childe,it is not broke*.She got it again, and ſuddenly ſaid ſo,& did with it ſo again,& againe; and once againſt the edge of the doore. Thus ſhe

ſtruggled

ſtruggled, and did, foure or five times; and yet it brake not: but at the fift time, a little nip brake out. And now ſince the Lord hath created peace to her, ſhee hath deſired to drinke ſtill out of that *her little cup*: till their Water-bearer unawares caſt it down, and then it brake all to pieces.

In her deſpairing fits, ſhe ſeverall times would turn to the places in *Job*, & in *Jeremy*, where they *curſed the day of their birth*; and ſhe ſaid to this effect; *Job curſed the day wherein he was born, and ſaid, Wherefore haſt thou brought me forth of the womb? Oh, that I had given up the Ghoſt, and no eye had ſeen me.* She turning to the places, *Job.* 3.3. *Job.* 10.18. And (*Ier.* 20. 14. to the end) *Jeremy curſed the man that brought tiddings of his birth, with bitter curſes, becauſe his mothers womb was not his grave*; and ſaid, *Wherefore came I out of the womb, to ſee toile and ſorrow, that my dayes ſhould be conſumed with ſhame?* But ſhe ſaid, *Have not I much more cauſe to ſay ſo, then they had? for they were in a bleſſed condition: but I am curſed, and muſt be a fire-brand of Hell for ever.*

Theſe and many other deſperate expreſſions, ſhe frequently uſed; eſpecially in the *laſt moneth* of her ſorrows. When they encreaſed daily, ſo that her ſoule was exceedingly troubled, and ſhee was, as it were all ſhattered to pieces. And ſhee was ſo weary of her life, and of her ſelf, and of every thing, ſhee was never at ſuch a paſſe, in ſuch extremitie, in all her life before.

Her tender and good *Mother*, attending on her con-

continually day and night, to prevent her mischieving her selfe; was still upheld with great hopes, that the Lord in his good time, would come in to her with his consolations; yea, she was verily perswaded so.

And this made her sore task the more easie; which else had been intolerable. Yet when this extremitie had continued long, so that for many dayes and nights together, her mother had taken no rest; at last she was even wearied out with continuall watchings; and to the end her self might enjoy some rest, to prevent harme to her selfe, she had spoke to a friend, desiring that her daughter might be for a little season with her; which her friend was very willing unto; and her *Daughter* was desirous to goe with her, that her *Mother* might enjoy rest. But the *Lord* prevented both in his goodnesse. For when her friend was come, her daughter was taken with such an *exceeding trembling*, and such extremitiy of sorrow and trouble and *weaknes*, that shee was not able to goe with her. A forerunner of her deliverance.

Then her *Mother* procured a *Maid* that feared God, to help to look to her, who came that same day of her so trembling, being *Tuesday Aprill* 6. When this *Maid* came to her, she found her weeping most bitterly, & wringing her hands grievously, saying, *I am a Reprobate, a Castaway, I never had a good thought in all my life. I have been under sinne ever since I can remember, when I was but a childe*, &c. IIII. *Touching her deliverance.* This

This heavineſſe was greateſt, this *night* was darkeſt of all, when the *day*, the joyfull time of her deliverance was *neer* at hand. And like as at the beginning of her grievous deſpairing, about foure yeares before, upon thoſe two ſinnes beforeſaid, a *great trembling* fell upon her at the beginning of her deep deſpaire and trouble: ſo now, at the ending thereof, the *like trembling* fell upon her; ſuch as ſhee never had, at any other time. And now, thus *trembling* exceedingly, and weeping, and wringing her hands; ſhe ſaid to this effect: *My earthly Tabernacle is broken all to pieces; and what will the Lord doe with me? If I ſhould hang on Gibbets, if I ſhould be cut in pieces, if I ſhould dye the cruelleſt death that ever any did; I have deſerv'd it; I would ſtill juſtifie God: aye if he caſt me to hell.* (Thus it was with patient *Job*; *He humbled himſelfe*, and *juſtified the Lord*, when his reſtoring was at hand.) Her hands and her feet were clunched, ſo as ſhe could not ſtand. She was tempted and ſore urged to blaſpheme God and dye. And when ſhe was ready to ſpeak, her tounge was ſmitten. Afterward ſhe being laid down, ſhe ſaid to her Mother, *Ile lye ſtill, and hear what God will ſay to me: He will ſpeak Peace, Peace. If God will ſpeak a word of Peace at the laſt moment, I ſhould be contented.* Then ſhee deſired them that none might trouble her, but that ſhee might lie in peace. And ſhee lay ſtill, as in a ſleep, (or as in a trance rather,) from that tueſday night, *April 6.* til the laſt day of that week

(cald

(clad *Saturday*) at night; except when she cald for a little water to drink, and drunk two or three cups of water. No other sustenance she took all that time. And this was the time of *love*; when *The Exceeding Riches of Grace* was *advanced*.

April 10. 1647. that *Saturday* at night, about midnight, or after midnight, she began to expresse the first expressions of comforts, of such soule-satisfying comforts, that ever she so manifested: [though her soule injoyed them from that Tuesday night before; as since her Trances ceased, "she hath declared.] Even now, when all mans "help faild, and when all meanes before used could "not do it; and when now she was made uncapable that way to receive it, being now struck both blind, and deafe: her eyes being fast closed up, wrapt up together: [As *Saul* (who is called *Paul*) when the Lord converted him, *was three dayes without sight, and neither did eat, nor drinke*, Act. 9. 9.] And thus she began: *My soule thirsts for the water of life, and I shall have it*: *My soule thirsts for the water of life, and I shall have it*; (foure times in ardency of spirit uttering those words, then adding:) *A little water good people, a little water.* So she drank two or three of her little *cups* of water. Then she sate up, and with a most sweet and heavenly countenance, and with much brokennesse of heart, in an humble melting manner, Teares sometimes trickling downe, she spake with a low voice, as followeth.

Ah,

Ah, that *Jesus Christ*, *should come from the bosome of his Father*, *and take the nature of man upon him and come in such a low estate*; *and lie in a Manger*[a], *There's three sorts of people in the* world; *a higher sort*, *and a middle sort*, *and a lower sort*: *Christ came to the lowest soule*; *he lay in a Manger*; *a contemptible place*. *Doe you not see an excellency in him*[b]? *Doe you not see an excellency in him*? *I tell you*, *there's more excellency in him*, *in his lowest state*, *his meanest state*, *then in the world*; *aye*, *then in a thousand worlds*. *Who came he to die for*? *for sinners*; *aye for the greatest sinners*, *the chiefest sinners*, *the chiefest sinners*[c]? *A dying Christ for a denying* Peter; *a dying Christ for a denying* Peter; *a dying Christ*, *for a denying* Peter. Peter *denied him*, *and yet he died for him*[d]. *Goe tell* Peter! *Goe tell* Peter[c]! *Ah* Peter! And then she paused a while, as admiring it; and proceeded thus: *For a* Peter! *for a* Mary Magdalen! *for a Theefe on the Crosse! that none should despaire: a crucified* Christ *for a crucified* Theefe! *a crucified* Christ, *for a crucified* Theefe! *A persecuting* Saul, *becomes a beloved* Paul! *for the* chiefest *sinners! the* chiefest *sinners*[c]! *Not the proud Pharisee*, *but the poore Publican*[f] *No sin separat from Christ*, *but the sin of Unbeliefe*. *And this is the Faith*, beleeving *a full Christ*, *to a nothing Creature*: *a full Christ*, *to a nothing Creature*: *a full Christ*, *to a nothing Creature*[g]: *To me*, *the chiefest of sinners*: *yet*

* Shee meant, *being then in unbeliefe* | *I obtaind mercy*, * *through unbeliefe*. *Christ came not to finde faith*, *but to give faith*: *Christ came in to me when I was in my unbeliefe*.

Then

(Then ſhe ſaid pauſing:) *There's a fountaine open, for* Judah, *and for* Jeruſalem; *for ſin, and for uncleanneſſe. A fountain open, for* Judah, *and for* Jeruſalem, *for ſin, and for uncleanneſſe*[h]. *A fountain, not ſtreames, but a fountain: open, an open fountaine: If a doore ſtand ſhelving, you cannot come in, but you muſt thruſt to come in: but if it ſtand wide open, then ther's freedome for you to goe, freedom for you to goe. It's open* * *for* Judah; Judah *that play'd the Harlot, yet God ſaith to* Judah, *Returne, though thou haſt play'd the Harlot with many lovers; returne, for I am married to thee*[i]. *For* Judah, *and for* Jeruſalem: *and what was* Jeruſalem? *her ſkirts were full of blood, her ſtreets were ful of blood*[k]. *Yet the fountain is open for* Judah, *and for* Jeruſalem. *For ſin, and for uncleanneſſe: for all ſin, for the greateſt ſinne, the chiefeſt ſinne and ſinners. Who is this fountaine? Jeſus Chriſt, he is this fountain*[*]: *a filling fountain, and never dry; a filling fountaine, and never dry; a filling fountaine, and never dry. Who is a God like to thee, pardoning ſin*[m], *all ſin, ſin paſt, preſent, and to come*[n]: *not only pardoning ſin, but paſſing by the tranſgreſſion of his heritage. Paſſing by daily ſins, and frailties: he retains not his anger for ever; He is ſlow to wrath; but he delights in mercy: He is ſlow to nothing but to wrath; but he is ſwift to mercy. His wrath is but a little, in a little wrath: and what's that? but with everlaſting kindneſſe will he ſhew mercy*[o]. *His mercy, and his kindneſſe is for ever, for ever. Chriſt was firſt*

* The houſe of *David* is of *Iudah*, Mat. 11, 2. 6.

crucified, before he was glorified p. *Before you receive a Christ glorified, you must receive a Christ crucified.* (a Luk. 2. 7. b Phil. 3. 8. c 1 Tim. 1. 13--15. d Mat. 26. 72. e Mark. 16. 7. f Luk. 18. 14. Luk. 22. 31, 32. g Joh. 5. 40. Joh. 1. 16. 2 Cor. 12. 11. h Zach. 13. 1. i Jer. 3. 1. 14. k Jer. 2. 34. 2 King. 21. 16. * Joh. 7. 37. Rev. 1. 5. l Luk. 1. 53. m Mic. 7. 18. n Heb. 10. 10-14. o Isa. 54. 8. p Luk. 24. 26. Rom. 8. 17.) [Thus the Lord opened her mouth to speak, much of it in the *words* of the *holy Scriptures*, April 10 or 11. and so also *April* 13. and 15. and 17. *April* 19, 20. 25, &c. as hereafter followeth; though she remained *deafe* and *blind* till *April* 19. from *April* 6. except part of *April* 15. *and* 17. (*the Wonder followeth*, p. 25. 30.) nor could she see to read by reason of the weakness of her eyes, till about the midst of *May*, nor wel then, til *June* 11. ☞ But as our Lord Jesus promised to his Disciples, that his *Spirit should teach them all things, and should bring to their remembrance what hee had said unto them*, (Joh. 14. 26.) So now he thus far graciously perform'd it to her. Shee neither cited *Chapter*, nor *Verse* now; nor usually afterward. Her own words being writ downe by the *Relator* first; he then added (in a Parenthesis) such places of Scripture as were suitable to them, for better satisfaction to many: the *letter* a, b, c, &c. with the proofs, are suitable to her own words preceding, where the like *letter* is.]

Those her gracious expressions beforesaid, (and moe

moe to the like effect) she uttered after midnight, *April* 10. or 11; and then ceased, and lay downe: and continued silent from *April* 10. til the 13. being *Tuesday* at night following; neither speaking, nor eating, nor drinking any thing in the mean while.

When her *mother* had moved her to take somewhat, laying her hand upon hers, (for she heard not what was said to her;) she spake as one troubled at it; and said, *Why doe you hinder my Communion with God?* and remained troubled, sighing about it, for some time after: which caused a forbearing to urge her therein.

Tuesday-night *April* 13. first having started suddenly, she said: *The Devil fights with me, as he did with* Michael, *and his Angels* *. *Do you not see him? Do you not see him?* [and she struck with the back of her hand from her, and thus proceeded;] *But the Angel shall prevail, the Lyon of the Tribe of* Judah *hath overcome him. The Accuser of the Brethren is cast out: The Accuser of the Brethren is cast out: the accuser of the Brethren is cast out* *. *Jesus Christ came to destroy the works of the Devil* [a]. *He took our nature upon him, that he might be partaker of our sufferings* [b]. [Then shee added] *Come Lord Jesus; Come Lord Jesus* [c]: *But why say I, Come? He is come, he is come, he is come: He hath dispossessed the strong man* [d], *and hath taken possession of my soul, and will* [e] *dwell with me, for ever, for ever, for ever.* (*Rev. 12. 7. 14. [a] 1 Joh. 3. 8. [b] Heb. 2. 14. [c] Rev. 22. 20. [d] Luk. 11. 22. [e] Joh

14. 16. 23.) *How neer are the Saints to Christ? They are his Jewles*[f]: *Nay, they are his Signet on his right hand. Nay, they are his seale on his heart*[g]: *they lie in his bosome. When you take a thing out of a mans bosome, you cannot take it, but you must touch the man:* (clapping her hand on her breast.) ([f] Mal. 3. 17. [g] Cant. 8. 6.) *That that I admire most is, that Christ took our nature! he took our nature. Men and Angels, admire it: aye and Devils too, if they can. When the Lord doth any great thing, he puts his I to it: I, even I am he*[h]. *I'le make a new Covenant*[i]: *I'le write my Law in their heart: I'le pardon your sinnes: I'le doe them away as a thicke cloud*[k]. *I change not, therefore are you not consumed*[†]. *Ah, what a foolish creature am I? I could not endure to heare one speake of the Devill, and I was as bad as he*[l], *in distrusting of God, that dyed for me. Oh, that the world knew Jesus Christ! Sure they would not distrust him*[m]; *they would not despight him, they would not persecute him. Christ taught Simon how to beare the Crosse: he bare it first himself. I was found of them that sought me not, and to the Nation that looked not after me, I said; behold me, Behold me*[n]. ([h] Isa. 43. 25. [i] Jer. 31. 31-34. [k] Isa. 44. 22. [†] Mal. 3. 6. [l] 1 Joh. 5. 10. [m] Joh. 4. 10. [n] Isa. 65. 1.) Then speaking somewhat louder, shee said; [o] *Love him, Love him,* &c. These words shee repeated nine or ten times, in ardency of affection. ([o] Prov. 8. 17. 21.) Then shee desired a little water to

[o] Ἀγαπᾶς (Holy, holy.) *repeated 9 times in the Greek of* Plantins *Edition,* (*which is counted the best.*) [p] Rev. 4. 8

to drink: [ſhee never having loved ſtrong drinke, nor wine, nor ſtrong water, ſince ſhee was borne: of late ſmall beer, or water was her uſuall drink: but now, ſince *Saturday* the 27th of *March*, 1647. (when ſhe tooke a little broth) til this day of the c writing of part hereof, being *May* 19. theſe 53. c dayes together, ſhe hath taken no outward ſuſtenance at all, but onely two or three, or four c cups of fair water at a time, and once of late a little broth, (and caſting it up again, unable to keep c it;) and taking this alſo onely once in two dayes, c or in three dayes or more, between the times of c her taking thereof, never taking it two dayes together: And yet ſhee looks better now, then ſhe c did ſeven or eight weeks agoe.] Deſiring water, ſhee ſaid, *Give me a little water good people; Chriſt hath given you water freely.* Then ſhee drank her *little white cup* full once, and again: and ſaid, *I pray you give me ſome more: Jeſus Chriſt when hee turned water into wine, he turned not cups full, or glaſſes full, but firkins full* [a]. *If you give a cup of cold water as to a Diſciple, you ſhall not loſe your reward* [b]. ([a] Joh. 2. 6. [b] Mat. 10. 42.) Then ſhe drank two cups more: and proceeded thus in the ſame tender-hearted manner. *As I live ſaith the Lord, I will not the death of a ſinner. He hath ſworn it, he hath ſworne it, that he delights not in the death of a ſinner* [c]. *He hath ſaid, Ile never leave thee, no; Ile never forſake thee no* [d] ([c] Ezec. 33. 11. [d] Heb. 13. 5. οὐ μὴ σε οὐδ' οὐ μὴ σε) [Thus ſhee added the *Emphaſis*, *No*; that is more

in the Greek, then in our Translation: though she be no Grecian:] and then added: *What am I? a poor, empty, disconsolate, sinfull, vain, contemptible worm: a poor, wretched, empty, unthankefull, sinful, vile, contemptible worm, to tread upon. Yet hath Jesus Christ loved me. That, that I admire most, is, that Jesus Christ should dye for such a one* [e]. ([e] Rom. 5. 6. 8, 9.)

Then being sensible of her bodily ilnesse, having kept her bed since *Apr.* 6. She said: *I am sore from the crown of the head to the foot; but tis nothing, tis nothing. When Jesus Christ was in the world, he cured bodies, and not bodies only, but soules too.*

Then turning her selfe in the bed, shee said: *Now I have my desire; I desired nothing but a crucified Christ, & I have him. I desired nothing but a crucified Christ, and I have him; a crucified Christ, a naked Christ; I have him, and nothing els. I am sore all over; I can neither heare, nor see; I desired him so, & I have him so, and I have nothing els.* And said, *Wee should be as well content to bear the crosse of Christ, as the crown* [f]. *For he was made perfect by suffering* [g], *& he had no sin: it was for us. Therefore we should be contented to bear the Crosse* [h]. ([f] Gal 6. 14. Act. 20. 24. [g] Heb. 2. 10. [h] 1 Pet. 2. 21, 22.

Hah, had I known this, I would not have been in such a condition as I was, (meaning it seemes, in murmuring, & not waiting patiently the Lords time:) *But Gods time is the best time, to reveal himself, & to open mine eyes to see, and mine eares to hear; and he gives power to wait.* *Was*

Was I afraid to name the Devill? Nothing but free Grace, makes the difference between me and the Devill. All's free, mercy free, and goodneſs free, and love free. The Lord proclaimed his own Name, he cald himſelfe, Gracious, Merciſull, Long-ſuffering [i]. (i Exod. 34. 6.

Ah, how ſick am I at the heart! what a ſtitch I have! Soon after ſhe ſaid; *I thank you for giving mee the water; Jeſus Chriſt hath given you water. He hath given you, and he will give you more.* (Mat. 13. 12.)

She ſaid alſo; *God hath two thrones: one is in the higheſt Heavens; the other is in the loweſt hearts. He dwels as truly in the loweſt hearts, as in the higheſt Heavens; in the pooreſt contemptible heart* [k]. *When* Solomon *built a Temple, he ſaid; The Heaven of Heavens cannot contein thee: and how ſhall this houſe that I have built* [l]? *But God builds a houſe for himſelf to dwel in: and he dwels in it, for ever, for ever, for ever. Do you not know, that God hath 2 Thrones? The higheſt heavens, and the loweſt hearts! Happy is that people that is in ſuch a caſe, whoſe God is the Lord, whoſe joy is their ſtrength* [m]. (k Iſa. 66. 2. l 1 King. 8. 27. m Pſal. 144. 15.) And ſo ſaying, ſhe ſmiled, her eys being ſtill faſt cloſed. So ſhee lay ſtill, and was not heard to ſpeake any more, from that *Tueſday* till *Thurſday* following.

Thurſday, April 15. 1647.

This day, about 7 of the clock in the morning, ſhe began thus: *Daniel in the Lyons den; the three children in the fiery furnace* [n]; *the Lord deliver'd them*

and ſo he doth me. (n Dan. 6. end: Dan. 3.26,28.) Then calling for water to drinke, ſhe ſaid againe, (as formerly,) *Chriſt hath given you water to drink freely: give me water freely:* ſo ſhe dranke three or foure times her *little cup* full of water. And ſhee ſtill remaining deafe, and with her eyes faſt cloſed up, ſhee ſaid; *have not I a Mother ſome where? I pray you pray her to pardon me, the murmurings againſt her. For nothing els troubles me. God hath pardoned. Hath the Creator pardoned, and ſhall not the Creature?* Thus ſpeaking, the tears ran faſt down her cheeks, for a great while: and ſhe ſaid; *When the Prodigall came home, his earthly father pardon'd him* o, *and his heavenly Father pardon'd him. And will not my Mother pardon me? If ſhee ſhould, its not that, will doe me good. If ſhee will not, it lyes heavy upon me. But God hath pardon'd me.* (o Luk. 15.20,32.)

[Another time, when many were preſent, ſhee ſaid thus, with teares trickling down; *If any did know, what it is to murmure againſt a God, and againſt a Parent, and felt for it what I have felt; they would never doe it. Nothing more burdens me, then my murmurings and diſobedience againſt my Mother.* This ſhe ſpake, weeping. [What a *warning* is this, to all children, that have murmured, or been diſobedient againſt father or mother, to repent in time, and ſeek pardon, and mercy for helpe againſt it; leſt it be as heavy a burthen unto them, when they are in trouble, as it hath been to this hand-maid, (*p.* 42. and to divers others.) Yet ſhe

"she said, *her disobedience was not wilfull, but shee* "*was hurried to it, in the violence of temptation.*]

Then shee desired her mother might come to her, to testifie that she had pardon'd her: yet could she then neither *heare* nor *see*: but said, *I know a Jacob from an Esau.* Her mother came to her, and took her daughters hand, and put it to her own neck; where her daughter felt a skare that was there, through the enemy: whereby her daughter knowing her, cast her head into her mothers bosome, and wept greatly, and kissed her, and stroaked her face, and said, *I know you mother, and I love you with another love, then I loved you before.*

"Then she asked for *water*, to wash her EYES, "desiring she might now *see* her Mother also, and "that she might *heare* her Mother speak, and tell her, that she had pardon'd her disobedience. And water being brought, her eyes were wash'd: and they being still fast folded up, Mrs *Dupper* her neighbour in *Lawrence Pountney*-lane, held open "her eyes, and *shee saw* and knew her mother: and "then *immediately her* EARES *also were opened*, that shee might heare her mother speake to her; and shee testified to her, that shee had pardon'd her, and lov'd her as her owne soule. And then her heart was at rest, she was satisfied: Her *hearing* then continued about halfe an houre, *viz.* till shee ceased then to speake, and then it was againe taken from her; and her *eyes* were presently closed up again. In this time of her hearing, her mother told

told her, that her Brother was come, *viz.* Mr *Jonathan Vaughan*; (her mothers ſon by her former husband;) [*Who being then a Student of* Al-ſoules *Colledge in* Oxford, *having remained there ſeverall yeares; was now come to* London, *to ſee his* Mother, *and* Siſter, *and other friends; and was to returne thither again ſhortly. From thence he had lately writ a Conſolatory* Letter *to his* Siſter, *expreſſing his confidence, that Jeſus Chriſt, the Lyon of the Tribe of* Iudah, *both could, & would deliver her*, &c. *Of which, her* Mother *alſo was perſwaded, and waited for: by which the Lord the more enabled her to bear this ſad affliction, that had ſo long continued.*]

Shee was glad to hear of her *Brother*, that had mourned and pray'd for her, that hee was now come at ſuch a time: and ſhee deſired to ſee, and hear him; But at that time, he was abroad. And before he came, ſhe had ceaſed ſpeaking; and then remained without ſpeaking, or drinking, & without ſight or hearing, theſe being again taken from her from that 15. til the 17. of *April*. On the ſame 15. day, ſhee asked if her Brother, or the maid would goe to Mr *Simpſon*, to deſire him to come to her. When he came, ſhee had done ſpeaking; and ſeemed to be in a trance, and would not ſpeake again, till her time came.

On the ſame 15th day, before ſhee ceaſed, ſhee further ſaid: *I thought I was the bad theef; but now I ſee, I am as the good theef. I was really crucified with Chriſt also; though I was not in the appearance of any bodily*

bodily eye, but as I was in the loins of Adam *when he ſinned* [b]. *I was the nails in his hands and in his feet; and the ſpear in his ſide* [c]. ([a] Gal. 2. 20. [b] Rom. 5. 12. Heb. 7. 9. 16. [c] Iſa. 53. 5.) The maid deſired her to eat ſomething: ſhe anſwered, *I cannot; I am full.*

Again, ſhee ſaid; *How old am I?* [Her Mother ſaith, ſhe ſhall be *ſixteen yeer* old in *Septemb.* next, 1647. Shee went on in her ſpeech thus.] *Thirteen, fourteen, fifteen, ſixteen: ſo long I have bin a filthy ſinner. Now I have been foure dayes in the grave, with* Lazarus [d], (ſhee having been four years in deep deſpair:) *and now I am riſen* [e], *to live with Jeſus Chriſt, for ever, in glory. He led Captivity Captive, and received gifts for men, even for the Rebellious* [f]. *He came to the poor Publican, that could but ſpeak one word: not to the proud Phariſee, that uſ'd many words* [g]. *Jeſus Chriſt ſaid. The cup that my heavenly Father gives me to drink, ſhall I not drink it* [h]? *He drank the dregs, the very dregs; and he had no ſin; and ſhall the Saints think much to ſip of the Cup, when he drank of it before us? The yoke of Chriſt is eaſie, and his burden is light* [i]; *but the yoke of ſin is heavy, and wrath is heavy. The yoke of Chriſt is eaſie, becauſe Chriſt helps them to bear it himſelfe, and that makes it eaſie. The Saints ſhould have no ſufferings, if it were not for their good* [k], *els they ſhould have no ſufferings at all.* ([d] Joh. 11. 39. [e] Col. 3. 1. [f] Pſal. 68. 18. [g] Luk. 18. 13. [h] Joh. 18. 11. [i] Mat. 11. 28. [k] Rom. 8. 28. 31.)

Chriſt comes leaping over the mountains, and skipping over the hils! There's nothing in the ſoule, but

moun-

mountains of sin, and hills [m] *of corruption: he doth not come running nor walking, but leaping and skipping, to a poor* [n] *bewildred soul: not to a garden ready trim'd: he trims it for himselfe, to abide in, for ever, for ever. If wee confesse our sinnes, hee is faithfull and just to forgive us* [o]. *One confession, and two things to that, Faithfull and just. Hee'l give water of life to them that thirst* [p]. *Not only water, but water of life. He hides himselfe, that we may seeek the more earnestly after him* [q], *and that hee may reveale himselfe more fully. I that was an enemy, am made an heire with Christ, to live in glory, for ever, for ever. Christ is my Brother, my elder Brother* [r]. ([l] Cant. 2. 8. [m] Luk. 3. 5. [n] Hos. 2. 14. [o] 1 Joh. 1. 9. [p] Rev. 22. 17. [q] Hos. 5. last. [r] Mat. 3. 35.)

How sweete are the Teachings of the Spirit to my soule! Sweeter than the Teachings of men & Angels: They may speak much to the eare, and that's well: but they could not say to my soule, Thy sinnes are pardon'd, and Christ Jesus loves thee.

These and moe heavenly expressions shee uttered in a humble gracious manner that same 15th day. The relating of them thus brokenly, cannot so affect the heart, as to have heard her selfe so tender-heartedly speak them. For this half hour or more of her now speaking, the Lord restored her hearing, wherein shee both saw and heard her Mother, as two days following shee saw and heard her Brother also, whom she longed to see and heare, and was satisfied. And having thus spoken

c ſpoken what ſhee deſired then to ſay, ſhe ceaſed,
c and reſted. And then both her ſight, and her
c hearing were againe taken from her. Shee abiding as aſleep, but it ſeems ſlept little, but in that reſting time, much enjoying communion with Jeſus Chriſt, her ſoules reſt. So was ſhee ſilent from that morning *April* 15. till the morning of the 17th day. The night following *April* 16. ſhe was very ſick, labouring for breath, as if ſhee would have dyed.

April 17. being the laſt day in the week, in the morning, *ſhee asked for water*. A little being given her to drinke, ſhee ſaid; *Give me it freely: Chriſt hath given me Faith freely, and love freely, and joy in himſelfe.* And having drunk again, ſhe proceeded thus.

We love him, becauſe he loved us firſt [a]: *We rejoyce in him, becauſe he rejoyced in us firſt: Wee deſire him, becauſe he deſired us firſt. I could not believe that I ſhould be ſaved: but now, if men and Devils ſtood there, before my eyes, and ſhould tell me, I ſhould not be ſaved, I would not believe them. I ſee him that's inviſible; and look on him, whom I have pierced, and I mourne over him. Doe not you love him? if you ſee him, as I ſee him, you would admire him. A ſight of him would ſatisfie Nations. A ſparkle of him, is more glorious than the world* [b]. ([a] 1 Joh. 4. 19. [b] Phil. 3. 8. Mar. 17. 2.)

This day ſhe *asked* again for Mr *Simpſon*, & for Mr *Jeſſe*. Shee anſwered her ſelfe, thus; *I cannot*

beare,

heare, and why doe I aske a Queſtion. After this, ſhe remembring her Mother had told her that her Brother was come, ſhe ſpake of her *Joſeph*, [for ſo ſhee called him,] and now ſhe was deſirous to ſee him. And ſaid; *Mine eyes have ſeen my heavenly* Joſeph, *and why ſhall I not ſee my earthly* Joſeph? *The* "*Lord hath opened my ſpirituall eyes, and why ſhould* "*I not believe, that he will open my bodily eyes?* And "ſhee called for water to waſh her eyes: and ha-"ving waſhed her eyes, her Brother being preſent by her, ſhe ſaw him, and took him by the hand, and puld him, and told him of *the greatneſſe of the love of Chriſt*, ſaying, *Why came he from the boſome of the Father; but to dye for ſinners? the chiefe of ſinners: and that makes the Grace great.*

Shee then told him, what condition ſhee had been in, thus (in a ſweet humble manner;) *I was at the very brink of Hell; and Jeſus Chriſt puld me out. And how can I but love him? He came for the diſobedient, and unholy, and unthankefull: and for murmurers, as I have been* [a]. *If any one ſee and feel what I have ſeen and felt, they would take heed of murmuring againſt God and a Parent. You never murmured ſo much againſt God, and againſt my Mother, as I have done; Ah, ah, ah,* ſighing and weeping as ſhee ſpake. *But I ſpake the rather,* (ſaid ſhe) *that none ſhould deſpair: becauſe I have found mercy* [b]. ([a] Mat. 9. 13. [b] 1 Tim. 13-16.

I am not able to expreſſe how ſweet that word is; Behold, O daughter of Jeruſalem, thy King, Hah, (ſmiling

(ſmiling at that word,) *thy King cometh, meek, meek, cometh meek; riding on an Aſſe**; even *on a Colt the foal of an Aſſe: not on a horſe ready trim'd: He comes to a wild Aſſes colt* †; *to one unaccuſtomed to the yoke, as* Ephraim *was* ‖. *Yet* Ephraim *was a deare ſon, a pleaſant childe. They caſt their cloaths on the Aſſe: He caſt his skirt over me: not a skanty skirt: a skirt that covered all my filthineſſe. My beloved is mine, and I am my beloveds. As an Appletree is among the Trees of the wood, ſo is my beloved among the ſons* [d]. *What a pleaſant thing is an Appletree, among the Trees of the wood? There's both Protection, and Proviſion: ther's Protection from the heat, under his ſhadow: and his fruit was ſweet to me; there's Proviſion. Chriſt is protection, a ſhelter: a ſhelter from the ſtorme* [e]. *Chriſt keeps his Church himſelfe. Men put others in their Garriſons: but Chriſt keepi his Church his own ſelf* [f]. *I that was afar off, far off from peace, am made nigh, by the bloud of the Croſſe* [g]. (*Mat. 21. 5. † Job 11. 12. ‖ Jer. 31. 19, 20. [d] Cant. 2. 3. [e] Iſa. 4. 6. [f] Pſal. 121. 4, 5. [g] Eph. 2. 13.

Her brother ſpake aloud to her, to take ſomewhat to refreſh her body. Shee then heard him, and anſwered, *I cannot; I have what I did deſire; I have a crucified Chriſt: I am ſo full of the Creator, that I now can take in none of the Creature. I am fild with heavenly Manna* [h]. *I am ſore from the crown of the head, to the ſole of the foot. But let the Lord doe what he will with me: let him take me to his eternal reſt, I am content: or leave me in this vaile of miſery,*

I am

I am content [i]. *Thou art a free agent: Thou worke'st when thou will, and where thou wilt.*

Shee ſaid moreover: *Let the Lord doe with mee what he will: if he throwes me into hell, I'le be contented; becauſe I have deſerved it* [k]. *But his mercy will ſave mee in the day of wrath* [l] ([h] John. 6. 33. 35. [i] Phil. 4. 11. [k] Ezr. 9. 13. [l] 1 Theſ. 1. 10. Eph. 2. 3. 5.)

There's no ſin ſeparates the ſoule from Chriſt, but the ſin of Unbeliefe [m]. *And this is all the Faith I look after, believing a full Chriſt, to a nothing Creature: a full Chriſt to a nothing Creature* [n]. *Nothing makes a difference between me, and the Devil, but free Grace, free grace* [o]. *He hath not forgot to be gracious: he hath not forgot to be mercifull, though I often ſaid, he had: He hath not forgotten to be gracious, though I ſaid, he had* [p]. She prayed for her beloved *Joſeph*, her brother, to this effect. *Bleſſed be* Joſeph *of the Lord The good will of him that dwelt in the buſh, be on the head of* Joſeph, *and on the top of the head of him, that was ſeparated from his Brethren* [q]. ([m] Joh. 5. 40. [n] Joh. 7. 37. [o] Epheſ. 2. 1-8. [p] Iſa. 49. 14, 15. [q] Deut. 33. 16.)

Shee asked for the ſame perſons that ſhee had named before; and ſaid, *They have ſought the Lord for me, deſire them to praiſe and magnifie the Lord with me.* When theſe came, ſhee had ceaſed ſpeaking, and then ſhe lay ſtill without *ſpeaking*, or *drinking*, till the 19th day: having not eaten any thing at all ſince the 27th of *March*, nor drunk

any

any thing at all, but two or 3. of her little cups of fair water, and that onely at once in two or three days, as is beforesaid.

Apr. 19. She put her finger to her mouth, desiring *water*. And one cup was given her; then she began, thus: *God is a refuge and a shield, from the storms and tempests: He hath avenged me on my adversary*, (meaning, the Devil,) *that thought to be avenged on me: and I thought he would: but the Lord hath avenged me on him. Shall the unrighteous Judg do justly*, [meaning, in avenging the widow on her adversary:] *& shall not the righteous Judg do justly? yea a thousand times more* [r]. *Happy, happy, happy are the people that have the God of* Jacob *for their Excellency, and whose strength is in the Lord* [s]. *Behold, the Lord will come with a strong hand: He shall feed the flock like a Shepherd: He shall carry his Lambs in his arme* [t]. *I have born thee from the belly, which have carried thee from the womb, even to thy old age: I am he: and even to hoary haires will I carry thee* [u]. *I'le wait on him, that hides himselfe from the house of* Jacob [w] ([r] Luk. 18. 6, 7. [s] Psal. 144. 15. [t] Isa. 40. 11, 12. [u] Isa. 46. 3, 4. [w] Isa. 8. 17.) *He hides himselfe from the House of* Jacob: *yet they were his people. Thou art worth the waiting for, if they should wait from the day of their birth, to the very day of their death: even one glimpse of thee is worth all. He that walks in darknesse, and seeth no light, let him trust on the Name of the Lord, and stay himselfe upon his God:* his *God, though he be in darkness; stay on* his *God.* [Isa. 50. 10.]

Bodily ſuſtenance being offered to her, ſhe not having eaten any thing at all during twenty-four dayes laſt paſt, nor drunke any thing at all but fair water, and but very little of that. Shee thus anſwered: *Doe you thinke, I do not eat? How doe you thinke I live?* Being asked, what ſhee did eat? ſhee ſaid; *No eye of man ſees it, but the eye of God. None could taſt the ſweetneſſe of the Manna, by looking on it; none but they that eat of it: or of the Honey out of the Rocke. The reedeemed of the Lord, are a Royall Prieſthood, a choſen Generation. He hath made us Kings and Prieſts unto God,* (1 Pet. 2. 9. Rev. 1. 6.) *More precious then Gold, Gold of* Ophir. *The Lord hath avenged me on mine enemy, that roared over mee night and day to have devoured me; but he hath delivered mee. They that know thy Name, will truſt in thee; becauſe thou Lord never faileſt them that ſeek thee,* (Pſal. 9. 10.) *Before ſhe called* (meaning her ſelfe,) *he anſwered: whilſt ſhe was asking, he heard, and delivered me from all my feares.* Shee asked again, will not M^r *Jeſſey* and Mr *Simpſon* come, *to praiſe and magnifie the Lord with me?* they have prayed for "me. Then were her eares opened, that ſince *A-*"*pril 6.* had been deafe, except only at that time "that ſhee longed to heare that her Mother had "pardon'd her, and that ſhee might ſee and hear her Brother. For then ſhe being asked, whether ſhee deſired to live, ſhee heard, and ſaid, *I am contented with what the Lord will, though I would rather dye.* Being told, M^r *Jeſſe* and Mr *Simpſon* deſi-

red

red ſhee might live. *Doe they?* ſaid ſhee: *I muſt doe what the Lord wil. The Cup that my Father gives me to drink, ſhall I not drink it? whether to live, or to dye.*

Her eyes ſtill being weak, and cloſed, ſhe asked, whether it was night or no? it was anſwered her, it was night. Shee ſaid; *There will be a day when there will be no night, but the Lord and the Lamb ſhall be the light, and walk in the midſt of it* [a] (a Rev. 21. 23. 25. 3.) *The Lord hath delivered me from my enemy: from the roaring of the Lyon, that roared over me* [b]: *the Lord hath triumphed over him.* And ſpeaking of this, to her mother, ſhee ſaid: *Doe you not ſay, tis well mother? And praiſe the Lord? He is able to ſave to the uttermoſt, all that come to the Father by him* [c]. (c Heb. 7. 25.) *You may truſt me now Mother, & not be afraid of me,* (meaning, of hurting her ſelf with knife, or water, as formerly ſhe oft had attempted: *) for if no body look to me, the Lord will keep me. And the good Samaritan that heal'd my ſoule* [d], *will heale my body too.* (b 1 Pet. 5. 8. d Luk. 10. 33.)

To *Hannah Guy* that looked to her, and watched with her, ſhe ſaid; *The Lord will reward all your labour of love.* So ſhe lay down and ſpake no more till the next day at night.

April 20. at night, there being divers neighbors and loving friends come together to ſee her, Mrs *Collet*, Mrs *Caron*, Mrs *Dupper*, the *Relator*, and divers others, about twelve or moe, which greatly deſired to heare her ſpeak, being greatly refreſhed with what they had heard of her exprſſions, (the

Lord having been praiſed in her behalfe, both in that *Pariſh*, and in *Ab-Church* their neighbour pariſh, and els-where, where prayers had bin put up in her behalfe;) ſhee now lying ſtill, and had not ſpoken two dayes together ſince *April* 6.

Theſe deſiring if the wil of God were ſo, that they might hear her ſelfe ſpeak: ſhe lying with a linnen cloth over her eys, wch were very weak; the maid told her, Mr *Ieſſey* was there; (he being in the company neer to her,) ſhe then began to ſpeak to him, & ſaid; *O magnifie the Lord with me, for he hath delivered me from all my feares: not from one, but from all my fears* [a]. ([a] Pſa. 34. 4.) [This ſhe ſpake as al that follows, with a low voice, in a humble, modeſt, melting manner, her tears ſometimes ſtopping her ſpeech. He & the reſt, liſtned, and were greatly affected in hearing her. It cannot affect ſo much in hearing it at ſecond hand, as if you had heard her ſelf, with ſuch brokennes of heart uttering it. She proceeded on thus, (which preſently was writ down:] *He hath regarded the low eſtate, *the baſe* [b] *eſtate of his hand-maid. I rejoyce in him. I mourn over him whom I have pierced* [c]. *It was not* Judas *or ſouldiers ſo much, as I that pierced him. I thought I was the bad Thiefe: but he hath ſaid to me as to the good Thief* [d]. Thou ſhalt be with me in Paradiſe. *The earthly Paradiſe, was a type of the heavenly Paradiſe. That was fading and loſt; but this endures for ever.* (*[b] Luk. 1. 48. [c] Zach. 12. 10. [d] Luk. 23. 43.)

O praiſe the Lord with me, for he hath heard mee,

and

and looked on me, the vileſt of ſinners, the worſt, the chiefeſt of ſinners: On me that was rebellious, diſobedient, unthankeful, unholy; a murmurer, as much as ever the children of Iſrael in the wildernes; (the tears oft trickling downe, & ſhe ſtopping through her weeping;) *& their murmuring kept them out of* Canaan, (e 1 Cor. 10. 10.) *but though I have ſo murmured, he hath ſaved me. I was at the very pits brink, at the very brink of hel. & the Lord fetch'd me out. And is not he worthy of praiſe? The Lamb is worthy to open the Book. For none in Heaven nor earth, neither men nor Angels, could open theſe brazē gates, this iron door, this hard heart of mine, but he.* [putting her hand to her own breaſt.] *When I confeſt my ſin, he forgave me the puniſhment. I could never confeſſe my ſin, til now, that he made known his mercy to me; though I ſought it diligently to confeſs it.* Being asked when was this that ſhe confeſt her ſin? She ſaid, *Now ſince I ſaw his mercy. And now he hath made known to me his mercy. Nothing but the ſenſe of his mercy, could ever bring me to confeſs my ſin indeed,* (f Lu. 15. 18.) *I would fain have got comfort by mine own workings, my own doings, or from a Creature, & I ſpake to men: but I never could get comfort by the creature, but the Lord himſelfe did it. I could not love him, till he made known his love to me: to me, the chief. ſt of ſinners. If all the ſins in all the world, were in one party, I thought it was all nothing to mine. I could no finde any in all the Scriptures that obtain'd mercy, that was in my caſe. Yet he hath ſhew'd mercy to me the chief. ſt of ſinners. b*

(g 1 Joh.4.19.[h] 1 Tim.1.15.) *O, that he ſhould come from the boſome of the Father, to dye for ſinners! for me the chiefeſt of ſinners. If all the men in the world ſhould have told me, that Chriſt died for me; that my ſins were pardon'd, I could not have believ'd them. But now, if all the men in the world, & Angels, & Devils, ſhould tell me they are not forgiven, I would not believe them.*

What pains did I take in going to men, to have them ſpeak comfort to me, & they could not do it. But Chriſt did it in a moment. They that know his Name, will truſt in him: they cannot but truſt in him[i]*. If the world knew him, they could not but love him: He is the chiefeſt of ten thouſands*[k]*. He is more to be deſired in his loweſt eſtate, than millions of worlds, if millions of worlds were all in one.* ([i] Pſal.9.10. [k] Cant.5.10.)

Behold, O daughter of Jeruſalem: *Thy King comes meek, that he might teach his people meekneſſe. He came on an Aſſes Colt: not on a horſe finely trim'd; to an untam'd heifer, unaccuſtomed to the yoke; (to me,* that was ungodly, unprepared) *to* Ephraim, *that was as a wild Aſſes colt. Surely, after I was turned, I repented*[l]*. I could not turn to him, nor love him, till he ſhew'd his love to me, and turn'd me.* ([l] Jer. 31. 18, 19.)

Praiſe the Lord with me, that hath ſhewed mercy on one in ſo deſperate a caſe as I was in. I could ſet nothing before me, but curſe, and hell, and wrath, night and day. O that others may heare what God hath done for ſuch a one, (Pſ.66.16.) *I would none may DESPAIR of Gods mercy, that hath done thus for me. If any did know what it is to murmure againſt God, and againſt

a Parent, as I have done, and felt what I have felt, they would never doe it. (A like warning is *pag.* 24.)

"The *Relator* having heard ſhe now had not eaten any thing at all for twenty-foure dayes or more, and drunk nothing in all this time ſince *April 6.* but only faire water; neither that, but two or three little cups together, once in two or three dayes. He deſired her, if ſhe could, to eat, to preſerve life: for when the Lord ſaith, *Thou ſhalt not kill:* he implies the Affirmative, *Thou ſhalt uſe all good meanes to preſerve life.* (Jam. 2. 11.) And though hee, & all thoſe preſent, were ſo affected, even to admiration, in hearing a child ſo ſpeak; yet he wiſhed her to forbear ſpeaking too much; becauſe it ſpent her, ſhee being ſo very weak. Shee ſaid; *In reſt and returning ſhall I be ſaved, in quietnes and confidence ſhall be my ſtrength* [m]. *I have Manna to eat of, he feeds me with hidden Manna* [n]. *It was pleaſant to the eye* [o]: *but they felt no ſweetneſſe, by looking on it, but by taſting of it.* ([m] Iſa. 30. 15. [n] Rev. 2. 17. [o] Num. 11. 11.) When ſhee ended her ſpeech, ſhe deſired he would praiſe the Lord with her; which he performed accordingly, thoſe beforeſaid being preſent.

☞ [*Another time*, when one gave her a *Poeſie*, ſhee looking on it, and ſmelling its ſweetnes, commended the workmanſhip of God in the ſeveral flowers: ſaying to this effect; *The flowers are all fragrant, and ſome more fragrant than others, they have different colours, and different ſmells: and all come out of the*

earth. So are the Saints, they all are in Christ p, *& in him they all are ſweet and ſavory: but are of different ſtrength, and judgment* q. *The ſtrong ſhould bear with the weak, and not deſpiſe them.*] (p 1 Corin. 1. 30. q ch. 12. 23. Rom. 15. 1.)

Apr. 25. being the *Lords* day, when many Chriſtians were come to ſee her amongſt others, M^r & M^ris *Liggon*, the *Relator*, M^ris *Jones*, M^ris *Aires*, M^ris *Gr. Philips*, and others.

In like humble manner, her tender eyes being covered, and lying ſtill, (as ſhee had kept her bed, being very weak, ſince *April* 6.) with a low voice, as ſpeaking to her ſelfe, ſhe ſaid: *How ſweet is it to my thoughts, that an infinite God, ſhould be a rocke and a Refuge to a finite Creature! a ſure Rocke and hiding place from all ſtorms and tempeſts whatſoever*, Pſ. 46. 1. *When the man was wounded by theeves, and lay by the way; the Prieſt and the Levite paſſed by: they paſſed by and helped not: The creatures comfort failes: and then the good* Samaritan *helps* [a]. *Chriſt ſaves, whom none* els will or can: *and when ther's nothing in the Creature to move him. The wounded man did not firſt deſire the* Samaritans *help. The deeper the wound is, the more honour to him that cures him. He ſet him on his own Beaſt, leaves him not to himſelfe, to goe where he will: but brought him in, and gave two pence for him. I believe that holds out* Faith and Love [b]. *None cared for him, refuge fail'd, then Chriſt helps, & takes care for him* [c]. ([a] Luk. 10. 35. [b] Gal. 5. 6. [c] Pſ. 27. 10.)

One ſpeaking to her of her former condition, how far ſhee was then from hope ever to obtaine

mercy, ſhee ſaid; *If all the world ſhould be ſaved, then it may be, I ſhould be one; but els no hopes for me. That* Peter, Mary Magdalen, David, Manaſſes *were ſaved; it was nothing to me: no, if* Judas *ſhould be ſaved, yet ſhould not I. All their ſin, and* Pauls *in perſecuting, and the Thiefe on the Croſſe, and* Judas, *and all I could read of, or hear of, if all their ſins were all put together in one; yet all were not ſo bad as I. Yet I obtained mercy, that thought my time of mercy was paſt, & that I was damn'd already through unbeliefe. I ſaid many a time. There's no hope in thy end: and I thought I ſaw it. I may ſay, It was good for me to be afflicted, I prize his mercies the more.* (c Pſ. 119. 69) *All terrors could not humble me; but the ſight of his mercy did. I could never be kindly humbled till then. It was not mine own fitting, or mine own humbling, but Chriſts fitting and Chriſts humbling; when he looks upon ſuch a one; that humbles. He comes with his power on the ſoule, and cauſeth the ſoule to believe.* (f Eph. 1. 19.)

My tongue was not able to tell the miſery I was in before continually: and now my tongue is not able to tell what love and mercy hath been ſhewed to me, I can never enough expreſſe his Name. I would faine have been diſſolved, to be with him g. *It was a hard thing for me to be content to live here ſtill: but its eaſie for him to teach, to be willing to live or dye: and he hath taught me* h. (g Phil. 1. 23. h Phil. 4. 11. 13.)

I was ſo deſperate, I cared not what became of me: oft was I at the very brink of death & hell: even at the very gates, and they were open for me; and then Chriſt

ſhut

ſhut them, and fetch'd me out: as Daniel, *that was in the Lyons den, but it was his mercy that ſtop'd the mouth of the roaring Lyon, and delivered me.* (Dan. 6.) *The hundreth &* 7th *Pſal.* (v. 8[i].) O that men would therefore praiſe the Lord for his goodneſſe, and declare the wonders that he doth for the children of men. *I would that* Pſalm *were often read over. The goodneſſe of God is unſearchable. How great is the excellency of his Majeſty; that yet he would looke upon ſuch a one as I! I was full of Terror the week before I kept my bed: I reſted not day nor night. I thought no death was bad enough for me. If all kinds of death were put together in one, it was too good for me. I walked continually as in fire & brimſtone, for rebelling and murmuring againſt God, & againſt a Parent.* (p. 24.)

When he hides his face, who is able to bear it? & when he gives quietnes, who then can trouble? [k *Job* 34. 29.] *I can teſtifie the truth of both theſe. He hath ſpoke the word to me,* Thy ſins are forgiven thee; I even I am hee that blotteth out thy tranſgreſſions for mine own ſake, ([l] *Iſa.* 43. 25.) *Jeſus Chriſt is unchangeable, therefore I was not conſumed. Wee may ſay with admiration,* What is man, that thou art ſo mindfull of him? or the ſon of man, that thou ſo regardeſt him? thou madeſt him lower than Angels [a]. *Jeſus Chriſt took our nature, to take part of our ſufferings; and that we ſhould follow him in ſufferings, and not thinke ſtrange. Wee have not a High Prieſt that cannot be touched with a feeling of our in-*

[a] *Pſ.* 8. is meant of Chriſt; as *Heb.* 2. 6. to 18 verſ. proves

firmi

firmities [b], *but he was made like to us, that he might ſympathize with us,* [b Heb.2.17,18. & Heb.4.15.] *Bleſſe the Lord, O my ſoule! Which forgiveth all thine iniquity; and healeth all thine infirmitie. In my miſery my fleſh and my bones pined, and conſumed away, and I was neer to death.* [The Lords chearing the heart doth good like a medicine:] *I now recover ſtrength. I read the Scriptures* [c] *from a childe: but I underſtood not what I read till now, that I had the teaching of the Spirit.* ([c] 2 Tim.3.15. *pag.*6.)

He is worth the waiting for him. There is a bleſſing pronounced to ſuch, Bleſſed are all that wait for him. I did not waite patiently for him. I was weary, and could wait no longer. But he is not weary: He faileth not. He lets the Creature goe his way for a time, for his own good, to humble him more, and ſhew his mercy the more. He hath him in a chaine, and the enemy in a chaine. So he hath the ſoule, to diſpoſe of it. (My times are in thy hands:) that he might magnifie mercy indeed, and free love indeed. No ſoule ever was as I have been: I am ſure of it. If all the ſins of all ſinners that I read of, or heard talk of, were in one, it were all ſhort of me. And yet 'tis his goodneſſe that ſuch a one as I, ſhould obtaine mercy. I wiſh all may take heed of *cenſuring [d] *the vileſt creatures that are, ſeeing the Lord hath done thus for me the vileſt creature: but pity them with tears of blood.* ([d] Tit. 3. 23.)

*The like expreſſions were by H.T. another in *London*, in ſickneſſe, *July* 1. 1646.

One asked her, how long it was ſince her *hearing* was reſtored to her? She anſwered, *A few days* agoe.

ago, I asked if Mr Simſom *and* M^r Jeſſe *would come to praiſe the Lord with me? and I found it was reſtored at that inſtant.* (as pag. 34. ^cc)

Part of a former *Conference* between her, and another young Gentlewoman, M^ris *A.* whilſt both were in deſpair. They met in *Lawrence Pountney*, to hear the Lecture, before it began, M^ris *Sarah* ſaw one walke about and about in a ſad habit, and went to her, and asked her *how ſhe did*, ſhee anſwered; In as ſad a condition as ever was any.

M^ris *Sarah*, *None is in a Condition like to mine.* So they ſate together; and after that, they went together, and ſpake further of their ſad conditions: each counting their own ſtate the worſe.

Another day, M^ris *A.* ſaid, the Lord knowes, that knows all things, that I would rather than all the world, I were in your condition.

M^ris *Sarah W.* anſw. *But if you knew, how deſperate my condition is, you would be afraid to change place with me, for you know not my ſad ſorrows. None in the world can compare with mine. Except you would deſire to be in hell, you would not deſire to be in my condition.*

M^ris *A.* I muſt be damn'd.

M^ris *S. I am damn'd already, from all eternity, to all eternity: its not to doe, but tis done already.*

M^ris *A.* I was a great profeſſor, but I was but an hypocrite, and an hypocrites hope ſhall periſh.

M^ris *S. I have bin an hypocrite, a revolter, a backſlider.*

M^ris *A.* I know it ſhall be well with you.

M^ris *As well as it was with* Judas, *who repented,*

ed, and hang'd himſelfe: which I muſt do, before I ſhall be free from theſe torments.

At their parting, for a farewell, Mris *A.* ſaid, I think I ſhall periſh ere I ſee you againe.

Yet the Lord ſpared her, and ſhee came to her againe: and they were ſomewhat gladded to ſee each other again, that could be ſenſible, each of the others condition.

To ſadded ſoules, ſome joy it is to have companions.

Shee had another *Conference*, *April* 24. 1647. ſince ſhee was comforted, with another *Maid*, being in deep deſpair, that had heard of her former *deſpair*, and her late *comforts*. The words were to this effect.

Maid. I am darkned in underſtanding, and I am tempted to believe there is no God, nor no Creation from God.

Mris *Sarah W.* anſw. *So was it with me, I was ſo tempted: The very Creation ſhews there is a God*[a], *and yet I could not believe it.* ([a] Rom. 1. 19, 20.

Maid ſaid: Some kept a faſt for me yeſterday, and I remain as I was ſtill, and therefore I am the more terrified, that no prayers ſhall be heard for me.

Mris *Sarah W. So was it with me; I was ſo terrified when there was no anſwer of prayers for me, when many dayes were kept for me: But I was rather worſe than better. For I knew no prayers ſhould be heard for a damned Creature. I concluded, I was rejected. But the Lords time is the beſt time to give an anſwer* [b]. ([b] Pſal. 88. 9. 16.)

Maid.

Maid. I have resisted the Spirit. The Lord hath spoken mercy to me, but I have resisted it.

Mris *Sarah. W. The day of Sealing was not come: then you could not resist that work when he comes with power* [c]*: els you would make God weaker than you. God would bring you this way about, and hides himselfe, when you have grieved the Spirit, that you may seek him the more earnestly: and that he may give you the surer comforts; and to make himselfe a glorious Name:* as in *Isa.* 63.10,11. *They rebelled and vexed his holy Spirit, therefore he fought against them, as an enemy. Then he remembred the dayes of old, when hee led them by the right hand of* Moses, *dividing the water before them, to make himselfe an everlasting Name. That led them through the deep. So through the deepest troubles, till the Spirit of the Lord causeth them to rest, to make himselfe a glorious Name. Though you have rebel'd, and vex'd his holy Spirit, what could you doe more? yet saith he, I have carried thee all the dayes of old. I'le be your guide even to death.* ([c] Psal. 110.3.)

Maid. Its not possible that such a one as I should find mercy: I looke every moment, to be swallowed up.

Mris *Sarah W. But Gods thoughts are not your thoughts, nor Gods wayes, your wayes* [d]. *In the Wilderneſſe* Israel *murmured, yet the Rock followed them: not they the Rocke, but went from the Rocke, yet the Rock followed them; and that Rocke is Christ* [e]. *So the Rocke will follow you in this your Wilderneſſe.* ([d] Isa. 55. 8. [e] 1 Cor. 10. 4.)

Mai

Maid. Its not impoſſible; I finde ſuch a wicked heart, that if it were not for feare of wrath or puniſhment, I ſhould fall into all wickedneſſe.

Mris *Sarah W. Now you ſhew you believe there is a God. You are not worſe than* Peter *that ſo denyed and forſwore him, againſt his Conſcience* f: *or then* Mary Magdalen, *that had ſeven Devils, was full of the Devill* g. *The* Theefe *on the Croſſe, Perſecuting* Paul, *that perſecuted Chriſt, and my ſelfe, was ſo injurious and blaſphemous—The chiefe of ſinners, yet theſe found mercy. And what can you be more? You can be but a ſinner, and the chiefe of ſinners. He dyed for ſuch. He is therefore cal'd* Jeſus, *becauſe he ſhall ſave his people from their ſins. What people? thoſe that were not a people, theſe he cals, and theſe he ſaves.* (f Mar. 14.71. g Mar. 16.9.)

Maid. I am no better for going to the meanes: and am ready to neglect all.

Mris *Sarah W. I was ſo terrified, I was not able to goe to the meanes: and then I was terrified for not going to them. I had no reſt in either. If I went, ſalvation was turn'd into condemnation to me. If I went not, it was death; I was on the Rack.*

Maid. None can be in a worſe condition than I; full of feares.

Mris *Sarah W. Of late my caſe was ſo, that if one had been all day burning in fire, they could not have been in a worſe condition.*

Maid. I am in ſuch extremities of late, I am even almoſt ſpent, and have nothing to relieve me by.

Mris

Mris *Sarah W. So it was with me of late. When you are at the loweſt, Chriſt is readieſt to reſtore ſoule and body. If you ſee your ſelfe nothing; and ſee all fulneſs in Chriſt, you are the neereſt to comfort* [a]. *The Lord hath done as much for me, as ever for any: as much as for the man that had the Legion of Devils in him: he was cloathed, and in his right minde; hee hath cloathed me, and put me in my right mind, and ſet me at his feet* [b]. *God doth away our ſins, as a thick cloud, but it wants manifeſting to your ſoule. His time is the beſt time, therefore wait for him.* ([a] Mat.18.11. [b] Mar.5.15.

Maid. I am an ungracious creature: I cannot wait any longer.

Mris *Sarah W. But the Lord waits on you. You think you are ungracious* [c]: *and he waits to be gracious to ſuch as you. There's as much of the power of the Lord ſeen in upholding a ſoul in ſuch a condition, as in delivering it.* ([c] Iſa.30.18.)

Maid. I am utterly loſt.

Mris *Sarah W. Not in his account: you muſt be loſt in your ſelfe, that you may be found in him: He came to ſeek and to ſave that was loſt* [d]. ([d] Luk.19.10.)

Thus ſhe endeavoured the comforting another, with the *Conſolations wherewith ſhe was comforted*: yet the poor ſoule went ſad away. And ſhe being much affected with the others ſad condition, pitying her, after ſhee was gone away; ſhee deſired ſome that came to ſee her, to pray for that maid.

After this, came *another woman* to her, being alſo *in deep deſpair*; having heard of her former deſpair,

ſpair, and preſent *comforts:* and complained to her of her ſad condition. To whom ſhee gave ſuch *ſuccouring Anſwers* for *upholding* and *refreſhing her weary ſoule*, as ſhe had done to the former: ſpeaking to her, till ſhe was very much ſpent.

Another that came to ſee her, having heard her ſo manifeſt her fulnes of joy and content in God, in ſuch high ſtraines; Told her, ſhee muſt expect a change, and had need to lay up in ſtore, againſt times to come. Shee anſwered, thus; *Sarah W. If I ſhould looke to take out of my ſtore, I ſhould quickly be a Bankrupt, a Prodigal, and ſpend it quickly.* But Chriſt hath in ſtore for me. *All my freſh* [b] *Springs are in him.* ([b] Pſal. 87. 7.)

May 2. being the Lords day: Many that had heard what the Lord had done for her ſoule, came to ſee her, and heard her in a humble ſort, with a low voice, (being very weak in body) magnifie the Lord, and his Grace to her ſoule. To one then, ſhee ſaid as followeth, (which was preſently writ.) *O magnifie the Lord in my behalfe, that daily compaſſeth me about with ſongs of deliverance. I could not endure, but that I ſee him that's inviſible. I could not ſee him, but that he ſaw me firſt, and gave me faith. He loved me, and waſhed me in his bloud,* (Rev. 1. 5.) *He loved me before I was waſhed: and becauſe he loved me, therefore he waſhed me.*

He was tempted as wee are. He had no need to be tempted, but to ſuccour tempted ones, ſuch poore creatures as I. He takes delight to ſuccour ſuch poor ſoules.

Its our Fathers good pleasure, to give us a Kingdome. Its his good pleasure, he delights in giving us a Kingdome. (Rom. 8. end) *Its neither height nor depth, neither Principalities, nor powers, nor any other Creature, that shall separate that soule, that's in union with him. He hath bound the soule to himselfe, with the cords of love, and there shall be no separation from it.*

May 3. In the morning, one having spoken to her, shee thus answered: *I am not only fild with the Spirit, but, if one may say it, drunk with the Spirit: it overcomes me.* [Alluding, it seems, to Ephes. 5. 18. *Be not drunk with wine,—but be fild with the Spirit*; or to *Act.* 2. 15-17. *These are not drunk—but the Spirit is powred out upon them.*]

One said to her, Your enjoyments are more than of many Saints, if theirs were put together in one.

She answered; *My sufferings have been more than of many. Christ is faithfull in all he hath spoken: hee will not faile in one promise. He saith as our sufferings abound, so our Consolations abound* [a]. *There's many Saints have lived threescore yeeres, that have not suffered so much as I have done in one moneth. The Lord was my Shield at my right hand, therefore no hurt could come unto me. Christ is in me, the hope of glory* [b], ([a] 2 Cor. 1. 5. [b] Col. 1. 27.)

The God of peace shall tread Satan under our feet shortly [c]. ([c] Rom. 16. 23.) *He shall do it, he hath done it: I see it done. Though he was strong that possessed this house, a stronger than he hath dispossessed him, and possessed*

poſſeſſed it himſelf [d], ([d] Luk. 11. 21.) *None could doe it but himſelfe : it was too hard for men or Angels. I am ſilent at the Goodneſſe of God. If I had the tongue of men and Angels, I could not tell the terrors formerly, nor my preſent enjoyments.*

Many ſtrangers (good and bad) came to ſee her, amongſt others, there came one with *Crochets:* and when ſhe was ſilent, vented ſome, to others preſent : at the hearing whereof, ſhee was troubled and ſweat ; and at laſt ſhee burſt out, ſaying: *Let them that have received Chriſt, as the Truth is in Jeſus, ſpeak of nothing, but the freeneſſe of the love of God; and of a full Chriſt, to a nothing Creature: and not of whimſies.*

May 4. When M^ris *Langham*, Colonel *Langhams* wife, with ſome others came to ſee her, and ſpake to her, deſiring to heare of the dealings of God with her : *ſhee anſwered*, telling her of God's abundant Goodnes to her, to this effect :

Jeſus Chriſt found mee, and loved me, before I could love him. He came to me, in the moſt diſconſolate condition that ever ſoule was in. When I muſt either be delivered, or be deſtroyed, I could abide no longer ; then Chriſt came. Chriſt is my life, and my life is hid with Chriſt in God [r]. *And when Chriſt ſhall appeare, I ſhall appeare with him in Glory,* ([r] Col. 3. 3. 1 Joh. 3. 2.) *How admirable is it, that he ſhould dye, to give mee life! He is to be admir'd in his Saints. He came to give Faith to a faithleſſe ſoule ; and to ſoften hard and unbeleeving hearts. He brought ſuch as were aliens and*

enemies, to be neer in himſelfe: and is not this to be admir'd? (ᵗ Col. 1. 21.)

He firſt finds the ſoule, and then the Spouſe ſaith, She had found him whom her ſoule loveth. He deſtroys ſelfe; righteous ſelfe, and all ſelfe, that he alone might have the glory. He leaves nothing for the Creature to boaſt in. Its his Wiſdome, that he alone might have the Glory. Turne thou me, and I ſhall be turned; Heale me, and I ſhall be healed; Convert me, and I ſhall be converted; So my ſoule hath found by experience.

One told her, Its ſaid; ᵃ *Turne yee, why will yee dye, O houſe of Iſrael?* (ᵃ Ezek. 18. 31, 32.)

She anſwered; *Its Chriſt that comes with a power in the Word, and turnes them. And the Church knew her own unſufficiency to returne, and therefore ſhe ſaith; Turne me, and I ſhall be turned* ᵇ *Behold, he comes leaping over the mountaines, and skipping over the hills. He makes rough places plaine; and raiſeth up valleyes*ᶜ. *Its eaſie for him to pardon mountainous ſins, multitudes of ſins, as one ſin. He came to me, and pardon'd me, though my ſins were as the ſtarres in Heaven for multitude. He hath delivered me, from the hard bondage, wherein I was made to ſerve. He appear'd to me in the dark and thick Cloud, a thick Cloud indeed; One beam of the Sun of righteouſneſſe, diſpeld it in a moment. What a ſinfull creature was I? I never read of any that was in ſo deſparate a condition as I: And he hath delivered me, from all my feares: not from one or two, but from all* my feares. *Therefore I deſire high and low, rich and poore, to magnifie the Lord,*

Lord, and to praiſe his Name in my behalfe: that he hath look'd on the low and baſe eſtate of his handmaid. His works praiſe him; his Saints bleſſe him, (Pſ. 145. 10.) *Eſpecially the work of the New Creation in the ſoule. I could beleeve nothing before, but that there was no Hell but in this life: I had no reſt; no reſt in hearing, nor reading,—and then he made me reſt on himſelfe* [d]. ([b] Jer. 31. 18. [c] Luk. 3. 3. [d] Mat. 11. 28.)

And though I was weary and faint, He was neither weary nor faint: His wrath is but for a moment: but of his goodnes and mercy, there is no end. He layes the foundation, and he builds up. Its I the Lord doe all. He bare me, and carried me, and did at laſt deliver me. This Rock followed me, though I was not aware of him. The Sun of righteouſnes aroſe, with healing, under his wings, and the day-ſtar aroſe in my heart [e]. *It was a dark heart till he aroſe, and then he made it light. Chriſt ſuffered for me: He needed not to ſuffer, and be tempted,* but to ſuccour *ſuch as* mee *that was tempted* [f] *I never had reſt, till I ſaw my ſelfe crucified with Chriſt* [g], *and that my ſins pierced him: and there came out of his ſide, a fountaine of bloud, for the guilt of ſin: and not onely ſo, but a fountaine of water, to waſh away the filth of ſin: to waſh away all my filth. There's enough in him, not only to juſtifie, but alſo to ſanctifie* [h]. ([e] 2. Pet. 1. 19. [f] Heb. 2. 18. [g] Gal. 2. 20. [h] Joh. 5. 6.)

The life that I now live, is by the faith of the Son of God, who hath loved me, and given himſelfe for me: though before, I was an unbeleever, and unholy, and

unthankfull, and a murmurer, and every way ſinfull: yet now *hath he lov'd me, and waſhed me. And is not he to be prized and admir'd of all his Saints? And his Name to be had in everlaſting remembrance? He proclaim'd his Name to be Merciful, and Gracious abundant in Goodnes, and in Truth; and that to ſinners, to the chiefe of ſinners.*

May 4. 1647. The ſame day at evening, when ſome came to ſee her, M^r *Jeſſey*, and M^ris *Palmer*, wife of the late Miniſter there in *Lawrence Pountney*, who with Mr *Palmer*, had known her ſoule in affliction. One telling her, M^ris *Palmer* was glad to heare of Gods goodneſſe to her.

M^ris *Sarah* ſaid: *I deſire that* Mr Palmer, *and you, and all Gods people, may praiſe and magnifie the Lord for his goodneſſe, in looking down on the baſe eſtate of his handmaid,* (i* *Lu.* 1.48. ταπεινωσιν ſo *Mat.* 23.12.)

M^ris *Palmer* ſaid: After what manner did your comforts come in to you?

M^ris *Sarah. My earthly tongue cannot expreſſe, what I felt, its beyond expreſſion. I was in ſuch extremitie, that either deliverance muſt come, or I muſt periſh, I was able to hold no longer. Then I fell into a Trance.* [This was *April.* 6 at night] *I lay in viſions. And in that time, the Spirit of God was powr'd in upon mee. And when Jeſus Chriſt was preſented to me, as crucified for my ſins; I ſaw it; and my ſelfe crucified with him, and when I ſaw a glimpſe of his love, then I mourned bitterly for my ſins; and never truly ſorrowed for ſin, till then. I never mourn'd for ſin, as ſin, before. But then*

I mourn'd bitterly[k] *And now praiſe the Lord with me, and let us magnifie his Name together* ([k]Zac. 12. 10.)

Mris *Palmer.* Are you not deſirous to enjoy your inheritance?

Mris *Sarah. Yes. But Chriſt hath taught mee by what I enjoy, to ſubmit to his will. My terrors ſo long, were nothing to one moment of mercies. All the miſeries I endured, though they were very great, were nothing to one glimpſe of his mercy.*

Mris *Palmer.* How are your thoughts acted? what are they acted upon?

Mris *Sarah. A living active Chriſt, in a dead paſſive creature, makes it to act to God* [l]. ([l] Gal. 2. 20.)

For a farwell, ſhee ſaid; *Rejoyce in the Lord with me.*

Mention was made before, that from the 27th of *March*, to the 21. of *April*, in thoſe 24. dayes, ſhee had not eaten at all: and her drink had been onely two, or three, or four little cups of fair water, once in two, or three, or in four dayes together. Some having ſpoken of this, others have counted it a forgery, or pretence: By ſuch injections, *the Enemy* would obſcure and darken the Workes of the *Great God* of Heaven. But many Godly Miniſters and Gracious Saints, that know Mris *Wight* and the *Maid*, and this Daughter of *Abraham*; have ground to judge, they truely feare the Lord: and that they dare not lye, but abhorre lying. Now the *Relator* by conference with them, hath it from their own mouths, that

from the time of her ceaſing to be in *Trances*, and to be *deaf* and *blind*, (which was *April* 19.) to the day of the writing of this part of the *Relation*, being *May* 5. ſhee hath not taken ſo much ſuſte-
"nance, as ſhe did take in that time from *March*
"27. to *April* 19. [And from *May* 5. till *June* 11.
"[being the longeſt day in the yeare] leſſe then
"that from *April* 19. The *power of God* appearing
"therein wonderfully to the beholders, in up-
"holding her full 75 dayes without one crum of
"bread or meat, and with ſo little drink;] Shee not being able to eat, or to drink more then ſhee did, but againſt her ſtomack. When ſhe by urging, yeelded to take ſomewhat, ſhee could not keepe it, but preſenly caſt it up. Shee never lov'd to drink, *ſtrong waters*, nor *ſtrong drink*, from her infancy.

And when the *Relator* was told, they could not get her to take of a *Cordiall* that was ſent to her from a *Lady* that had been with her, (as they judged, by the direction of Dr *Debote*, or of Dr *Worſly*, whom the Lady had lately ſent to her:) *he* perſwaded her to take of it, and put it to her mouth: But ſhee ſaid, *Shee could not: and ſaid that the ſmell of it made her ſick.* Which cauſed him to forbear further urging of her.

When lately one deſired her, if ſhee could to take ſome ſuſtenance. She anſwered:

I would, if I could, but I cannot, it makes me ſick to think of it. Jeſus Chriſt feeds me.

May

May 2. One asked her, if ſhee would drinke. M^ris *Sarah* anſwered: *I cannot: I have Jeſus Chriſt, I have enough: he feeds me with delights — He not only hath drops; but he flows in of himſelfe.*

Shee was further urged to take ſomewhat: M^ris *Sarah* anſwered: *Shee deſired not to be urged: God hath given me food for my ſoule, when my ſoule was well nigh ſtarving for want of food: But God hath given me Chriſt to feed upon; and his fleſh is meat indeed, and his bloud drink indeed* [n]: *God hath wrought a miracle, in delivering my ſoule. And if that he hath appointed life, he will give me ſtrength to take in the one, as well as the other. Now I am worſe when I take it.* ([n] Joh. 6. 55.)

May 3. When ſhe was wiſh'd to drinke: M^ris *Sarah* anſwered; *I have wines well refined, no dregs are in it. Its pure; that's the purity of Chriſt. He gives me not cups full; but he hath me in his wine-cellar* [o]; *and fils me with flaggons.* ([o] Can. 2. 4, 5. Old Tranſl.)

May 4. M^ris *Palmer* deſired her, that ſhe would take ſomething to uphold her, that ſhe might be an inſtrument of Gods glory, that had done ſo much for her.

Shee anſwered, *What ever is for his glory, he will enable me to doe it: If it be his will, that I ſhould continue, he will give me power to take in the Creature.*

May 5. M^ris *Palmer* came againe to her, being very deſirous to further her to eat or drink ſomewhat, to nouriſh her.

Shee gave ſome ſuch anſwer as is beforeſaid.

M^ris

Mris *Palmer* said, What promise have you, that any should live without food?

Mris *Sarah* presently answered, *Man lives not by bread only, but by every word that proceedeth out of the mouth of God* p (p Mat. 4.4.)

Mris *Palmer.* Whats meant by *Word* there?

Mris *Sarah. I think tis meant of Christ his love and mercy and goodnesse to poore sinners: and thats enough for any soule to live upon.*

Mris *Palmer* answered. Its enough for the soule: but how shall the body doe?

Mris *Sarah. If it be the will of God, that more of his power* q *shall be seen in sustaining me, with so little: his will is good.* (q 2. Cor. 12.9.) [Shee having said before, that they saw, that when she took somewhat, that it made her sick.]

Mris *Palmer* asked her, Doe your comforts remaine still as cleare and fresh, as at first?

Mris *Sarah* answered. *Yes; I have a standing River, continually to drink of.*

Mris *Palmer* ask'd, Doe you sleep quietly without Dreames?

Mris *Sarah* answered. *I have dreames: and sometimes I dreame of the free love of God towards me. But once or twice I dreamed of the former terrors I was in; and I trembled exceedingly, and the bed shook under me exceedingly. But I awaked, and presently all was gone. For he is unchangeable: yesterday, and to day, and the same for ever* r. (r Heb. 13.8.) This was *May* 5. 1647.

At the former conference with Mris *Palmer*, the *Relator*

Relator was preſent, and then writ. Both the former and the latter, Mrs *Palmer* her ſelfe writ, from whom the *Relator* had it: and compared both together.

To another ſhee declared what torments ſhee had undergone for a *moneth* together, before ſhee was forced to keep her bed: (which hath been ever ſince *April 6.*) How ſhe walked in terror day and night; what a Hell ſhe had in her Conſcience, and was tempted to believe there was neither God nor Devill; neither Heaven nor Hell, but what ſhe felt in her Conſcience: And therefore if ſhe were but out of this life, there was end of all her torments. And hence ſhe ſought to beat out her braines, againſt the wall, many times: and thereby was bloudy and ſweld. And ſought to caſt her ſelf down from ſteep places: and got knives and other things to kill her ſelf withall; but was miraculouſly preſerved: becauſe the Lord had a favour to her, in her baſe eſtate. But then ſhee thought, If Chriſt ſhould come into her, it was as if he ſhould goe into a dunghill, into a carraine That ſhee was tempted to blaſpheme God, and had much adoe to keep it in: eſpecially the laſt day of her ſouls affliction. Wherein ſhe was very *forcibly urged to blaſpheme God and dye, and ſo be out of her Torment*; which yet ſhe refuſed to ſpeake it out: till at laſt, ſhee could no longer withhold, but was even ready to utter forth that blaſphemy: and even then was *her Tongue ſmit*, that ſhee could

could not speake. Shee told moreover that shee usually every morning formerly was wont to read above twenty Chapters, and so would have still'd her Temptations; but was not a jot the better. That shee could remember nothing of what shee had read, but the *judgements*, and they were laid open to her: But all the *promises* were seal'd from me, *said shee. One day I was tempted to throw my Bible into the fire, and I threw it from me, but it fell not into the fire. But for this I was sore tormented, that I would have throwne it into the fier.*

Another time in my trouble, I said, what I was urged to say; it was this; *If the Lord will not save me, let him doe what he will with me: Let him damne me. But afterwards, I was greatly terrified for it, that I should bid him damne me.*

And now shee saw the evill of yeelding to such Temptations: shee thought to have had ease by yeelding: but shee was the more terrified for her yeelding. And yet the Lord magnified his mercy to her; when shee thought, that by such yeeldings, God would surely damne her. [O the depths of Satans wiles: and O the greater depths of the Goodnes of God! even to such seduced soules!]

Shee further said; *That the same day wherein she was forced to lye down* (viz. *April* 6.) *shee was taken in all her body: All was shaken, and she trembled exceedingly. That her hands were clinch'd up together, and so were her feet, as if it were by the Cramp; and her mouth was drawn up, as a purse; and her eyes were with*

*with the eylids folded up and closed; and her hearing was taken from her; and she had no motion nor desire of any good. Mine own eyes (*said shee*) pittied not my selfe; and just then was the time of love* [a]*. And then the Good* Samaritane*, then Jesus Christ came, and powr'd in wine and oyle, when I had most need. I may well say, He is a refuge* [b]*, a very present help in time of Toruble.* ([a] Ezek. 16. 8. [b] Psal. 46. 1.)

May 7. Was *another Conference* between her and the *Maid* before mentioned *April* 24. which was at that present taken by the *Relator*.

M^ris *Sarah W. How doe you? Have you not found him yet, whom your soule loveth?*

Maid told how long shee had been thus, and yet was no better, and how sad her case was.

M^ris *Sarah. I have been in as sad a condition ever since I was about nine yeers old. And that daughter of* Abraham *whom Satan had bound loe those eighteene yeers* [c]*, yet Christ healed.* ([c] Luk. 13. 11.)

Maid. But he will destroy me.

M^ris *Sarah. How dare you say so, when Christ saith, He came not to destroy* [d] *sinners, but their sin: but to save them, such as you and I.* ([d] Luk. 9. 56.)

Maid. Hee'l save them he hath chosen, but I am none of them.

M^ris *Sarah. Dare you enter into Gods secrets? Who made you of his secret Counsell* [e]*? Secrets belong to God.* ([e] Rom. 11. 34. Deut. 29. 29.)

Maid. Aye, but I would not hearken.

M^ris *Sarah. Its neither in him that willeth, nor in*

him

him that runneth, but in God that sheweth mercy [f]. (f Rom.9.16.)

Maid. But I resisted when he would.

Mris *Sarah. Your time was not come: for if his time had been to have come, its not all your power, that could hinder his power.*

Maid. I put out the light, and I walked contrary to his way.

Mris *S. You were not in the light, nor true way, till you have Christ. He is the light* [c], *& the way.* (c Jo.1.9.)

Maid. I can do nothing as I should.

Mris *S. If you had done all, yet you might be but as the young man in the Gospel, that said; All this have I done: yet he wanted one thing: So you want one thing, the sealing of his love to your soule. You must lye low before God. Its Christ that both throws down, & Christ that raiseth up* [d]. *He did both to me.* (d 1 Sam. 2. 6.)

Maid. My heart is desperate.

Mris *S. The heart of man is deceitful above all things, and is desperately wicked* [e]. *Its the depth* [f] *of misery, cryes to the depth of mercy.* (e Jer.17.9. f Ps. 130.1.)

Maid. I am blind and see not the depth.

Mris *Sarah. Your eyes are blind yet; and Christ came to open the eyes of the blind, not of them that see, but that are blind* [g]. *Its Christ must wash you with cleane water; He must give it, and he will work* [h], *and who shall let him.* (g Luk.4.18. h Isa. 43.13.)

Maid. But I resisted, and such must be willing.

Mris *S. But thats in the day of his power, then they shall be willing* [i]. *My body is weak to speak to you, but*

my Spirit is willing [k] *because he hath made it willing, in the day of his power.* ([i] Ps. 110. 3. [k] Mat. 26. 41.)

Maid. I have gone many a weary step to get comfort, but can get none.

Mris *Sarah. Christ was weary for you, to sympathize with you. The strong man possess'd me, till Christ came who is stronger, and dispossess'd him* [l]. *And so will he do to you.* ([l] Luk. 11. 21.)

Maid. I am in depths of misery.

Mris *Sarah. Its not depths of mercy that cals for depths of misery: but its depths of misery cals for depths of mercy* [m]. *Now God would root you, and establish you, and now Satan is most busie with you.* ([m] Ps. 130. 1.)

Maid. I am puld up by the roots.

Mris *Sarah. Christ will root you out of your sin, and root you out of your selfe: and plant you in himselfe. He will doe it.*

Maid. I saw God full of glory in the firmament.

Mris *Sarah. He will make you and me to see him as he is, and we shall be like him in Glory* [n]. ([n] 1 Jo. 3. 2.)

Maid. But I cannot beleeve.

Mris *Sarah. I lay in unbeliefe, and could believe nothing, but that there was no God, and no Devill, and no Hell: till he made me believe in himselfe: and the same power that did it for me, the same will doe it for you: for he is yesterday, and to day, and the same for ever* [o]: *for he is unchangeable.* ([o] Heb. 13. 8.)

Maid. I had a glimpse of God, but I have backslidden from him.

Mris

Mrs *Sarah.* *Say thus to God; Turn me, and I ſhall be turned: the Lord ſaith, Ile heale your backſlidings, and love you freely* P. *Ile love you though you have backſlidden, and heale your backſlidings.* (P Hoſ. 14. 4.)

Maid. He ſpeaks it not to me.

Mrs *Sarah.* *Why not to you, when tis free: to backſliders: And he is found of them that ſought him not.* q *What can you ſay to this?* (q Iſa. 65. 1.)

Maid. That's to one in the firſt work.

Mrs *Sarah.* *Its in the firſt work, and the ſecond work too. He takes pleaſure to work both the will and the deed* r. (r Phil. 2. 13.)

Maid. The Lord forewarned me, and I hearkened not to him, and now he is gone.

Mrs *Sarah.* *This is nothing but ſin and Satan, to hinder you from cloſing with the Scriptures that are ſet before you. Say to God* r; *Heale me, I have ſinned. Heale my backſlidings.* (r Job. 34. 31. Hoſ. 14. 2. 4. Pſ. 41. 4.)

Maid. I am no better for ſaying it, when I have no heart or Spirit to pray.

☞ Mrs *S. Say it, though you be no better; becauſe God bids you ſay it: Say it, and ſay it againe, till he heale you. It may be, he will come in, when you ſay it, if you can but ſay it with your lips: the everlaſting arms of God, can reach you, when you cannot reach him; his are everlaſting armes. He reach'd* Ephraim, *are you more wild than he? that was as a bullock unaccuſtom'd to the yoke?* Ephraim, *an untam'd heifer* s, *that ſnuſſ'd up the wind? Yet God tames him, and he ſaith, Turne thou me, and I ſhall be turned: Say you ſo to God.* (s Jer. 31. 18, 19.)

M^rs

Mris *Sarah* having ſtill kept her bed from *Apr.*6, till this *May* 7. and neither eat nor drunk all this while,but according to the proportion beforeſaid and being very weak and faint: the *Maid* was deſired to forbear ſpeaking any more,then unto her, and to come again another time.

* *May* 9. Being the Lords day, after both Sermons, theſe came to ſee her; Mr and Mris *Liggon*, the *Relator*, Mris *Dawſon*, a Miniſters widow, Mris *Berny*, of *Norfolke*, and many others; amongſt which was a *Gentlewoman* in ſad *deſpair*, that hearing of her,came to have ſpeech with her,and had. The *Relator* writ then what was ſaid after he came thither.

The Conference followeth.

Gentlewoman. The Devill rules in me.

Mris *Sarah. Chriſt will fetch you from him, he will diſpoſſeſſe him, and poſſeſſe himſelfe.*

Gentl. I am under ſin.

Mris *Sarah. Shall ſin ſeparate from the love of Chriſt? God hides himſelfe from the houſe of* Jacob *: though dear to him.*

Shee ſpeaking low, one asked the *Gentlewoman* if ſhee did heare.

Mris *Sarah. O that you might hear Chriſt ſpeak to you* a. (a Joh.5.25. Eph.4.20,21.

Gentl. I cannot believe I am juſtified: for ſuch are ſanctified. and ſo am not I.

Mris *Sara. You ſpeak of ſanctifying. Its againſt the ſcope of the Scripture, to put ſanctifying before juſtifying,*

ing. You ſhould believe that God juſtifieth the ungodly [b], *thats for you to believe now; (and thence would ariſe your ſanctification:) And that you cannot come to him except he draw you* [c]. *That all power is in his hand. He is greater than all: and none can pull you out of his hands. Devils, nor Angels, nor ſin, can keep from him, when he will draw you.* ([b] Ro. 4. 5. [c] Jo. 6. 44. & 10. 29.)

Gentlw. None knows my condition, how deſperate it is.

M^ris *Sarah. The heart is deceitfull above all things, and deſperately wicked, who can know it* [d]. *Hee that hath balme of* Gilead [e], *he, and he alone can heale it. None can wound the ſoule but himſelfe: and none can heale it, but himſelfe; I found that everlaſting armes were under me, and kept me, though I knew it not. He Hee taught* Ephraim *to goe, though he wiſt it not* [f], ([d] Jer. 17. 9. [e] Jer 8. 22. [f] Hoſ. 11. 3.)

Gentlw. I am rebellious againſt him.

M^ris *Sarah. He aſcended and gave gifts to men, even to the rebellious* [g]. (g Pſ. 68. 18.) *The great gift he gives them, is himſelfe; and from that great gift, are all other gifts, as all the ſtreames are from the fountaine.*

If thou kneweſt that gift of God, thou wouldſt aske it, and he would give it [h]. ([k] Joh. 4. 10.) *Shee had a vaile before her heart, but he tooke it away, and he gave her to aske; ſhe could not aske, till then.*

I found that no other ſin ſeparates from Chriſt, but unbeliefe; and did he come to finde faith in earth, in earthen hearts [i]? ([i] Luk. 18. 8.) *there's nothing but death, and unbelife, and envy, and rebellion, and all*

manner

manner of evill, till Chriſt came; and he gave faith to me, he found it not.

Qu: In what manner was his giving faith to you?

Mrs *Sarah. At firſt I ſaw cleerly, Chriſt crucified for my ſins. It was neither* Judas, *nor* Pilate, *nor* Herod, *nor any other, ſo much as my ſins. That he was the ſkape-goat, that bare them all away into the Wilderneſſe of forgetfulneſs, never to be remembred any more* [k]. (k Levit. 16.21.) *I cannot tell my miſery how great it was: and I cannot tell the mercy, that a full Chriſt came to ſuch an empty creature; to ſuch a one as I, that was as* Ephraim, *an untamed heifer, unaccuſtomed to the yoke. Then his Name was proclaim'd to me, that he was a Saviour, to ſave ſinners: mercifull, gracious, long-ſuffering, abounding in goodneſſe, and abounding in truth, to fulfill all that mercy and goodneſſe: and he is the way to the Father. Ah! that he ſhould love ſuch a one, and marry ſuch a one! that was a murmurer, diſobedient, unholy——Such a one God was pleaſed to make an object of mercy. There's an end of my miſery, though I thought, there was no end of it: but there's no end of his mercy; my miſery, was the miſery of a creature; but his mercy, is the mercy of a God, and ther's no end of it. I was brought as low, as the loweſt hell. The gates were open to receive me: that then mercy ſhould come to ſhut them! that Chriſt came to fetch me out! He is good, and doth good: not to them that are good, but he makes good; nor to fill them that are full; but to fill them that are empty. Ile leave in them an afflicted and poor people, and they ſhall truſt in the Name of the*

Lord: they that are afflicted and poore, its they *ſhal*[l] *truſt in his name*[l]. ([l] Zeph. 3. 12.) *And what's his* Name? *but forgiving iniquity, tranſgreſſion, and ſin. I made thee reſt from thy hard bondage, wherein thou waſt made to ſerve: hard bondage, and made to ſerve this hard bondage*[m]. ([m] Iſa. 14 3.) *Yet God delivered, when none els could. In the firſt verſe, the* LORD *will have mercy on* Jacob, *and will yet chooſe* Iſrael. *I had no will, nor no deſire to him, nothing but perverſeneſſe and wretchedneſs, as in* Iſrael. *I might ſpeak and ſpeak a long time, dayes and weekes, and moneths, and not able to tell all my miſery. The Lord loved me, and he chaſtned me: as he ſaith to* Laodicea, *As many as I love, I rebuke and chaſten*[n]. ([n] Rev. 3. 19.)

Gent.w. All afflictions are for good to them that love God: but they bring me no good at all.

M[ri]. *Sarah. I warrant you* David *could not ſay, His afflictions were good for him, when he ſaid,* They are gone over my head, my heart failes me[o]. ([o] Pſal. 40. 12.) *But it was afterwards that he ſaid,* It is good for me to be afflicted. *The Prodigall, whilſt he was in his ſin and miſery, could not ſay,* it was beſt for him. *But how did his Father & friends rejoyce afterwards*[p]? ([p] Luk. 15. 32.) *I deſire all the Saints might rejoyce as much for me, as they did for him. Chriſt came to ſeeke and to ſave that that was loſt. I found it ſo. I read,* God is good to them that are of a pure heart, *and I was troubled at it; for mine was not pure*[q]. ([q] Pſal. 73. 1.) *That heart is* pure, *that* he makes pure; *he* finds *it not pure, but he* makes *it*

[c] *pure.*

[c] *pure. When I read, I read the* promises, *over & over,* [c] *but I could remember nothing of them: but if I read* [c] *but a* tittle *of the* judgements, *that remained with me, I could remember the verse where they are. At last, the promises terrified me most of all; because they were for others, but not for me. None could burst these brazen gates, but Christ alone. I was worse than a Beast. Beasts praise God in their kinde. But I dishonoured him. But all this hindred not his love to me.*

Would you love God first? or would you have him love you first?

Gentlw. I doe not love him.

M^ris *Sarah. We are by nature far from loving him: we are* enemies *to him: God reconciles enemies* [q]. (q Rom. 5. 8-10.) *Its wee were enemies to* God, [c] *not* God *an enemy to us. An enemie would not reconcile enemies. But God reconcil'd us, when we were enemies to him. We were then without God, far off, in the lusts of our flesh, fulfilling them; dead in sins and trespasses,* Eph. 2. *read it. When God comes with power, he quickens them that were dead in sins.*

Are you weary in your condition?

Gentlw. I give over all means, I think it bootlesse to use any for me.

M^ris *S. I found no helpe by any means, yet I went on. I was contented with nothing; to heare, or not to hear; read, or not read; pray, or not pray; no peace in any thing. I have great experience of that place,* If hee give peace, who then can trouble? but if he hide away his face, who is able to bear it? (r Iob 34.29)

You doe not ſeek him: and he ſaith; I am found of them that ſought me not, that asked not for me. I ſaid, Behold me, behold me, to a Nation that was not called by my Name[s], ([s] *Iſ.*65.1.) *Thats a place for a poore ſoule to ponder much upon. Wait a little while, and he will come*[t]. ([t] Hab.2 3.)

Gentlew. If you knew what ſins I am in, you would not ſay ſo to me.

M^ris *Sarah. The blood of Chriſt cleanſeth from all ſin; not from one ſin, or two ſins, but from all ſins.*

Gentlw. When I went on in ſin, the Devil told me, I was elected.

M^ris *Sarah. The Devill ſaith no ſuch thing, but, Thou art damn'd for ever.*

Gentl. I have been ſtrangely deluded by him.

M^ris *Sarah. The ſad Temptations and corruptions that deluded me! never any were in the like. I never read nor heard of any ſuch as mine. But the Lord came in an acceptable time to ſuccour me*[u]. ([u] Iſa. 49. 8.) *When I ſaw I had no good by good peoples ſpeaking to me, nor their prayers for me; nor by all my reading, nor hearing; no good to me: I felt ſuch horror, I thought hell to come, could not be worſe than what I felt. I road to* Shrewsbury. *I would not hold the bridle; I would gladly the horſe might ſtumble, or throw me in a ditch, and kill me: I let him goe where he would.* [Thus ſhee was thrown in a *ditch*, and when ſhee came to the *Inne*, ſhe being all wet, would not ſhift her, nor dry her; but ſate in the wet cloaths, becauſe ſhee was weary of life, and would have been out of it.] *I would*

would not eate. I ſaw nothing but condemnation. I thought as I went, the earth was opening every foote: and that the ſtones in the ſtreets would open, and ſwallow me up. I ſaw no other but condemnation. The more was my miſery, the more is his mercy manifeſted. One moment of his mercy, ſwallowed up the depth of my miſery.

Before, I could not eat, nor drinke, but I was troubled for it: I thought it was to me, as to ſome at Sacrament, that I did eat and drink my damnation.

Gentlew. I am not troubled at my condition, though I know, if I dye, I goe to Hell.

M^ris *Sarah. Are you not weary of your condition? Is it no burthen to you.*

Gentlew. Yes, yes.

M^ris *Sarah. He is never weary, nor faint, in ſuccouring ſinners. Chriſt was weary, and was in all things tempted, as we are: yet he knew no ſin: that he might ſympathize with us, & ſuccour us that are full* [c] *of ſin.* (Heb. 2. 18.) *He hides himſelfe from you. I'le* [c] *looke to him that hides himſelfe from the houſe of* Jacob. *They are* Jacob, *his people, yet he hides himſelfe* [c] *from them*[x]. *He hides himſelfe, that wee might the* [c] *more deſire him; as a mother from her childe.* ([x] Iſa. 8. 17.)

Gent. I am fit for nothing, I can do no work.

M^ris *Sarah. I oft could doe none: and it terrified me, that I did none, when I could doe none: yet it terrified me day and night.*

Gentlew. I am not troubled, though I have no faith.

Mris *S. You can have no true reſt, till you believe. If God ſet on the leaſt ſin to a young child, it will terrifie it as much, as the greateſt ſins of one that is a hundred yeer old,* (as I have found.) *When he creates peace, there will be peace* y. (y Iſa. 57. 19.)

Gentlw. Thats to his people he creates it.

Mris *Sarah. He cals them his people, that were not his people; and her beloved, which was not beloved* z, (z Rom. 9. 25.)

Gentlw. There's no peace to the wicked.

Mris *Sara. All are wicked, till he makes them good. Ther's no peace to ſin, nor Satan, but ther's peace for the ſinner; Chriſt is peace for the loſt ſinner* (Ep. 2. 14.)

Part of *another Conference* May 11. 1647. *taken at the writers coming in, it being begun before he came.*

G. There's no hope for me.

S. There's hope in God, though none in you.

G. Its ſaid; *No temptation hath taken you, but that thats common to men* a. But that is, except they be given up, as I am: for their condition was not as mine is. (a 1 Cor. 10. 13.)

S. He makes no ſuch exception: ſome have been before in your condition; and he ſaith, He makes a way to eſcape, *not that* way *you thinke beſt, but the way he thinks beſt*: that you may be able to beare it. *Chriſt bare burdens, that you might be eas'd, when 'tis too heavy for you* b (b Mat. 11. 28.)

G. I cannot be affected with my caſe.

S. Its God muſt give it. We wreſtle not with fleſh

fleſh & bloud, but with principalities & powers: *wee wreſtle not with them in our owne ſtrength, but in the ſtrength of Chriſt, in the power of his might* [c]. ([c] Eph. 6. 10. 12.) [The party being ſilent & ſlow to ſpeak, or to aske: ſhe put out fit queſtions to her; and ſo gained in, upon her anſwers.] *Is your ſin ſo great, God cannot forgive you?*

G. God can forgive me, but he will not.

S. God will graffe them in, becauſe God can graffe them in, as he ſaith [d]. ([d] Rom. 11. 23.) *No ſoule believes indeed that God is able to forgive it, but that believes he is as willing to forgive, as he is able.*

The Lord ſware, ſaying, As I live, I wil not the death of a ſinner: but that he turn from his ſin [e]. ([e] Ezek. 33. 11.) *and he turns it, and it is turned. He ſweares, be is willing; and yet you ſay, he is not willing. He proclaimed his own Name, that he is* Gracious—forgiving iniquity, tranſgreſſion, and ſin: *and yet you ſay, he is not willing to forgive you. You believe not; The great ſin Chriſt dyed for, is unbeliefe.* "You have no will to him: *Its he that works both* "*to will, and to doe: and thats his good pleaſure, its* "*becauſe he is very willing to it.* Of his own wil he begat us [f]. ([f] Ja. 1. 18.) *You ſee how* willing *he is to it.*

You ſee your ſin now, more then you did before: Did you ſee it ſo before?

G. I was well enough, in my thoughts before.

S. Its God that gives you to ſee it.

G. The Devill can ſhew ſin by the Law.

S. The Devill can goe no further, than his chain;

The

The God of peace shall tread Satan under our feet, and that shortly. ([g] Rom 16. 20.) [c] *The Devill shall doe that, that turnes to good to Gods people.*

[c] *G.* That's spoke to them, whose faith and o-[c]bedience was gone abroad through the world:

[c] *S. Did Christ dye for the obedient, or for the dis-[c]obedient? Christ dyed for the disobedient and rebelli-[c]ous, that they might partake of his obedience. He dy-[c]ed for those* Romans, *not when they were righteous;* [c] *but while they were yet sinners, and ungodly, and ene-[c]mies, Christ laid downe his life for them: and what* [c] *obedience was in such? Can you say, God will not give* [c] *you obedience? I warrant you their disobedience went* [c] *abroad first* [h], *before their obedience.* ([h] Rom. 6. 17.)

G. I refused all meanes of my good.

S. What if you had us'd all meanes?

G. Then I should have been mote obedient.

S. Then you would have thought, you were some body: Meanes should be used; But now Christ will be the more exalted, when you were so negligent. (Isa. 43. *end*)

G. When Mr *Prig* taught on those words, *Arise thou that sleepest, & stand up from the dead, & Christ shall give thee light* [k]. ([k] Ephes. 5. 14.) I was moved at it, I perceived by his teaching, that *sin* was the *sleep*, & *ignorance* was the cause; and *repentance* was the *awaking*. And I thought I did repent; and I began, and saw sin in others, and saw how vile sins were, and had a great desire to God and heaven: sometimes I was so; and by little and little grew cold; I sin'd against Conscience; and now I walke not in light, but in darknes [l]. ([l] *Isa.* 50. 10.) S.

S. *Chriſt is light to them that are in darkneſſe* [m]. *Who is it that awakens ſuch, but Chriſt? You have been a backſlider, and he ſaith,* [n]*Ile heal backſlidings for my Names ſake.* ([m] *Lu.*1.79. [n] *Jer.* 3.22.)

G. Now in all my reading, and all I doe, I ſin.

S. *You cannot number your ſinnes, and you cannot number his mercy. You will have the more cauſe to magnifie his Grace, if now he come to you.*

G. Now tis tedious to me, to read or heare, I am ſo captiv'd.

S. *They that are free, need not be redeem'd; he came to deliver captives* [o]. *Neither you, nor ſin, nor Satan can awake; but Chriſt can awake, and will awake them that ſleep. No creature ſhall have a hand in his worke, to have the praiſe of it: But his owne hand ſhall lay* [p] *hold on ſalvation.* ([o] Lu. 4. 18. [p] Iſa. 59.15.)

G. I grew proud of it, that I knew more than others, and would be finding fault with others; when all was nothing.

S. *I cannot believe, that ever any were beyond my condition in ſelf, and ſin: yet hath he ſhewed mercy on me.*

G. I cannot be ſorry for my ſins.

S. *Hee'l ſhew you, that he dyed for your ſins: and then you ſhall mourne over him, as one mournes for his onely ſon* [q]. *He doth not onely bid,* Be ſorry and turne to me: *But he turnes the heart, and makes it ſorry:* [r] *He was exalted to give repentance* [s], *and remiſſion of* [q] *ſinnes.* ([q] Zach. 12. 10. [r] Acts 5. 31.)

"*G.* What hopes have I, that have not repen-
"tance.

"S. *You*

cc *S. You have not repentance: He gives it to those* cc *that have it not, not to those that have it.*

G. I am unthankfull, undutifull.

S. *Think not of what's in you, but of what is in Christ for you: there's unkindnesse in you, but kindnesse in him. He gives a thankefull heart. His promise is to give a new heart. He saith,* I'le give it [s]. *You are still remembring your sins, still be remembring mercy in forgiving sinnes. Remember his kindnesse to* Israel *in the Wildernesse: still they went from him, and still hee followed them* [t]. *Hee'l work, and who shall let* [u]? *Neither sin nor Satan shall let, when he will work. Remember that still.* ([s] Eze. 36.26.25. [t] 1 Cor. 10.4. [u] Isa 43.13.)

Another Conference with an afflicted woman, *that heard of this mercy, and came to her,* May 12. *Shee still remaining in Bed, very weak and spent, as before-said.*

Woman. Being asked how it was with her: shee said; *I cannot believe.*

S. *Its his worke to give to believe, that dyed for sinners.*

Woman. Its not for me.

S. *Its for chiefe of sinners, for* Mary Magdalen, *that had seven Devils* [w]. ([w] Mar. 16.9.)

Woman. My heart will not be wrought upon.

S. *Is any thing too hard for God? Tis Christs work, and tis his Office to work on hard hearts; stony hearts.*

Woman. I am oft afraid, I shall never be sav'd.

S. *You are but afraid so. He saith, I'le sustaine thee,*

Ile

I'le ſave thee, be not afraid[x]. *He puts under his everla-ſting armes. I thought, and ſaid, it was impoſſible, that ever I ſhould be ſav'd. Yet that which was impoſſible with me, was not impoſſible with God*[y]: *But I thought it was impoſſible with God.* ([x]Iſa.41.10.[y]Lu.18.27.)

Woman. How long were you in that affliction?

Another anſwered, *about foure yeeres.*

Woman. But not continually.

S. *Yes continually. But this laſt halfe yeare, in terrour day and night.*

Woman. I goe to the meanes, but tis to no purpoſe.

S. *So it was with me: I was worſe by the meanes. What may your condition be?*

Woman. I have curſed thoughts of God continually. About three quarters of a yeer agoe, when my husband was dead, I thought what was become of his ſoule? and what would become of me? that had made him worſe by my perverſe words to him when he was faulty: and one morning, after I was awake, I thought, the roome was full of ſmoake; and ſuddenly a fire went in at my mouth, and went downe hot into my belly, and there it went flutter, flutter. Then (ſaid the *woman*) I ſuddenly flew out of my bed, into the midſt of the roome; and a voice ſaid within mee, to my heart, *Thou art damn'd, damn'd.* I felt the ſmell of

"[*Another that lately had been with her ſaid, this was juſt her condition; ſhe felt ſuch a fire coming in at her mouth, and ſo into her belly. But after ſhee*

iudged

[c] *judged it was but a fancy:* [c] *but remains in deſpaire* [c] *ever ſince.*]

brimſtone. Thus it began, and I thought the houſe was full of Devils. Then for ſix or ſeven weeks together, I never ſlept at all, I was ſo terrified, and have been out of hopes, ever ſince.

S. *Jeſus Chriſt came to diſpoſſeſs the ſtrong man armed, that kept the houſe, and to poſſeſſe it himſelfe* [a]: *The Lyon of the Tribe of* Judah, *hath overcome that roaring Lyon, that ſeekes to devour you.* ([a]Lu. 11. 22.)

Woman. I can ſee nothing but damnation.

S. *I could ſee nothing but Hell, and wrath, I was as deſperate, as ever was any: I ſaid, I cared not whether I had mercy or no. I felt my ſelfe, ſoule and body in fire & brimſtone already. If all the fire and brimſtone in* London, *& all the pitch and tarre, ſhould all be in one fire, and I walking in the midſt of that fire; this was my condition. I beheld my ſelfe in hell locally; my terror was ſo great. And I thought, there was no other Hell, but that which I felt; and therefore I ſought to make* [c] *away my ſelf, and many ways attempted it: But God* [c] *hath made me ſee my ſin therein, and be aſhamed; and* [c] *mine iniquity, and be confounded. Yet then I could wait no longer: and I ſaid, if God will not ſave me, let him condemn me: and it terrified me after that I had ſaid ſo. But were Gods thoughts as my thoughts? were his thoughts ill towards me, becauſe I thought ſo? Nay Gods thoughts were not my thoughts* [b]. ([b] Iſa. 55. 8.) *God could with-hold poſſeſſion, and temptation, if he would; but he ſees, its for his glory, and for the good of his,*

his, that you might love him the more; and that his glory might the more be seen in his delivering of you.

Its Christs work to dispossesse, where the strong man armed keeps the house. He doth not dispossesse the soule that was not possessed, but the soule that was possessed: possest with sin, and Satan, and corruption; that such should be brought from the captivity of Satan, to the glorious libertty of the sons of God. And then shall you see that this was good for you, & all things are for good to them that love God. I say not that you can love God: but he will give you a heart to love him [c]. ([c] De.30.6.)

Wom. I have no experience, that ever he shewd that mercy on me.

Sa. *He'l shew mercy, that he may be feared* [d]. ([d] Ps. 130.4.) *He'l shew mercy to sinners; are not you a sinner, and ungodly?*

Woman. But not to me, I cannot believe it.

S. *You cannot believe it: I could not believe, that he died for me.* Paul *saith I was a blasphemer, a persecutor, injurious, yet I obtained mercy, to be a pattern to others.* (1 Tim.1.) *Had you seen my condition that I was in, as I saw it, you would believe, he may as soon shew mercy on you, as shew mercy to me: and sooner too, by far.*

Woman. I was and am full of a perverse spirit.

S. *He sees you are so, and he heales such. None can heal but Christ, he is the Physician that heales the chiefest sinners freely. Put al sins into one, unbelief is the greatest, and Christ died for that sin; and tis Christs gift to give faith to one that hath no faith, to a heart ful of nothing, but of sin, and corruption, and unbelief. till Christ give it to believe* [c]. ([c] Heb.12.2.) *Wo-*

Woman. I would believe, but I cannot.

S. *Say as the man said, I believe, Lord help my unbeliefe* [f] *: there was faith and unbeliefe mingled. Christ comes to give repentance, and remission of sinnes* [g], *and faith to believe it.* ([f] Mar. 9. 24. [g] Act. 5. 31.)

If you have Satan in you, Christ came to destroy the works of Satan: and its a work onely for him to doe it.

Woman. I am in continuall horror.

S. *If he speake peace, who then can trouble? He will speak* peace *to his people, & then* * *they shall not return to folly: and whats that folly, but to distrust Gods mercy, and have hard thoughts of God; as if his anger and wrath should be for ever?* (Ps. 77. 8. 10.)

*So shee spake it, and so the Hebrew is future, Ps. 85. 8.

Woman. Nothing will work on my heart.

S. *No, not till Christ worke: and if he worke, who shall let him? His Counsell shall stand* [h]. ([h] Ps. 33. 11.)

The woman being wished to forbeare, because the other was so weak and spent; She would have the woman *remember* this: *That Christ was carried into a wilderner, to be tempted* [i]. ([i] Mat. 4. 1.) *So he brings a soule into a wilderneſſe of Temptation, and then he will succour them that are tempted. Hee saith, Ile allure her, and bring her into the wildernes, and then speak peace to her.* [k] Hos. 2. 14. *Thats Gods time to do it; & then he saith to them, I will betroth thee to me for ever; Ile betroth thee to me. Its the wildered soul, the desolate soul, that he will betroth* [l] *to him* ([l] v. 19.) *Though you are now in the wildernes, ne'r so sore stung of fiery Scorpions; yet there's a brazen Serpent for you,*

even

even you, to look upon, and be heal'd [m]*: or for ſuch a one in your condition, never ſo ſore ſtung* [n]*. Its holden up, not for them that are not ſtung, but for them that are ſore ſtung.* ([m] Num.21. 9. [n] Joh.3. 14.)

May 16, Shee ſtill being very weak in bed, was another *Conference*; *ſhee* ſeeking to comfort one in deep deſpaire, that came to her. The woman being asked, *how it was with her?*

Woman. I have ſlipt my time, (ſhe had formerly told her more, of her ſad condition by ſin.)

S. *Was it Gods time to have done it? then who could hinder him? Thou haſt not cald on me, O Jacob: thou haſt been weary of me O Iſrael: thou haſt wearied me with thine iniquities. But was their time paſt? Nay, the very next verſe is*; I even I *am he, that blots out thy tranſgreſſions for mine own ſake*; *not for thy ſake, be thou aſhamed; but for mine own ſake.* [Iſa.43. 24,25.] *And in* [p] Jer.5.11,12. *The houſe of* Iſrael *and of* Judah, *have belied the Lord, and ſaid, it is not he*; *neither ſhall evill come upon us. Yet* Judah *ſhall be ſaved, and Chriſt ſhall be the Lord their righteouſneſſe,* (Jere. 23. 6.)

For four yeere together have I been in as ſad a condition as you can be in: and at laſt, it grew ſadder and ſadder ſtill; till I came even at the brink of hell: and hell gates were wide open; ſin and deſtruction ſet them open; then came Chriſt with his armes wide open for me, and puld me thence.

Object. There's no mercy to one in my condition.

S. *I did not then apprehend there was any mercy for me. I never met with any, ſo carried on as I was. I reaſon'd with God, Why he would make me, to damn me? And why he made the Devill? Of late I thought, if I made away my ſelfe, there was an end of my miſery; and that there was no God, no Heaven: and no Hell, but what I had already. This laſt, was ever ſince a moneth, or ſix weeks before* Chriſtmas, *as they call it. I could not beleeve the Scripture, nor any thing; (I have judged my ſelfe for theſe evills.) I ſee, nothing is too hard for God, that yet ſaves me* ([r] Jer. 32. 17.) *There is no ſin greater than unbeliefe; Yet Chriſt dyed for this alſo. Did not Chriſt ſay to his own Diſciples,* O fooles and ſlow of heart to beleeve[a]? *They were ſlow to beleeve, and yet Chriſt dyed for them, and was not ſlow to give them faith to beleeve. What ever we ſuffer in Temptation, Chriſt ſuffered, being tempted, that he might partake in our ſufferings. Ought not Chriſt to ſuffer, and to enter into glory*[a]*? It was Chriſts way to* [c] *glory. And are not you ſlow of heart to beleeve, that* [c] *you muſt ſuffer many things, and then enter into glory? When they knew Chriſt, then he vaniſhed out of their ſight, that they might more deſire after him; and they went ſpeedily to* Jeruſalem, *and told of him*[b]. *And when Chriſt came againe to them, they were afraid*[c]; *and thought it was not he, but a deluſion,* (Luk. 24. [a] 25. [b] 31. [c] 37.) *So when Chriſt comes to your ſoule,* [cc] *then you will feare it is not Chriſt, it is but a deluſion. It was the Diſciples condition before you, thoſe that did lye in the boſome of Chriſt continually.*

Woman

Woman. Theſe are great works for ſome.

S. *Who doth Chriſt work upon, but on ſtony hearts? His word is a fire and a hammer* [a], *to break and to melt it: and he will give them one heart* [b], *to feare him, and they ſhall not depart from him for ever.* ([a] Jer. 23. 29. [b] Jer. 32. 40.) *Woman.* I have no good at all.

S. *What if you had all excellencies of wiſdome, and gifts* [c], *and deeds? What were all this, without the loving kindneſſe of God? And God delights in ſhewing mercy* [d] *& loving kindneſſe,* ([c] 1 Cor. 13. 1. [d] Mic. 7. 18.)

Woman. God hath forſaken me.

Sa. [c] *Jer. 51. 5. Iſrael hath not been forſaken, nor* Judah *of his God. And what was* Judah? *treacherous* Judah, *back-ſliding, idolatrous, and what not? ſee Jer. 3. They playd the harlot with many, and feared not Gods judgements, committed adultery, and turn'd to God feinedly. Yet* Judah *is not forſaken of his God, he is his God: and not forſaken: though he ſaid, He was forſaken, and his wound incurable: yet he was not forſaken. And* Judah *ſhall be ſaved for all that, in the Lord his God. For his own Names ſake, he hath taken away their ſinnes for ever, and will remember them no more. He will remember his own free love; this is his own worke, and this he delights in. He lov'd us, and waſh'd us in his bloud: that's the fountaine where the Saints waſh their Robes.* Jer. 2. 13. [f] *My people have committed two evills, (my people, and two evills,) they forſake me, the fountaine, (the fountaine of our righteouſneſſe, and waſhing from ſin;) and they dig Ciſterns of their own, (their own righteouſnes they would*

look on, and ſo doe you,) which will hold no water: its a broken Ciſterne. This was as Adams *fig-leaves* [g] *would cover but part of him, not cover all his nakedneſſe: a skanty skirt, that will not cover all filthines. But the cloathing* [h] *that God made, will cover all.* (g Gen.3.7. h Ver.21. Rev.3.18.) *His fountaine of living water is ſufficient: and though they digd their Ciſterns; yet he ſets open this fountaine for them.*

Say not as they ſaid, My wound is incurable, and refuſed to be comforted. No Phyſician can heale ſuch as are incurable, and that refuſe healing: but God hath balme of Gilead, *and hath healing there, and he powres in wine and oyle, and heales them, that ſaid, their wound was incurable, and refuſed to be healed,* [i] Jer. [c] 15.18. *Becauſe its the outcaſts of* Iſrael, *the poore* [c] *outcaſt ſoule, that the Lord gathereth together, and that he healeth,* ([k] Pſal. 147.2,3.) *What thinke you of ſuch a ſoule, as refuſeth to be comforted?*

Woman. My heart quarrels againſt God.

Sa. *Who is any otherwiſe by nature? But what will a father doe to his froward childe, that quarrels againſt the father? As a father pitieth his childe thats diſtempered, ſo the* Lord *pitieth ſuch. The* Lord *is more abundant in love and goodneſſe, to ſuch ſoules as* Iſrael *was, that were murmurers, backſliders, that cald not on him, but were weary of him; as* Ephraim, *that fed on lies, unaccuſtomed to the yoke: yet Gods bowels were turned within him for* Ephraim [a]: *And he would not deſtroy him: For I am God and not man* [b]. *Man, in his naturall condition, is cruel to them that wreng him,*

and

and cannot forgive, and be kinde to ſuch: but he is God and not man, ([a] Jer. 31. 18. 20. [b] Hoſ. 11. 8, 9.)

S. Being weak and ſpent, for a farewell, would have the woman to remember, [c] *Jer.* 46. two laſt verſes: *Feare not thou my ſervant* Jacob: Jacob *ſind, and feared; but he ſaith, Feare not thou my ſervant* Jacob; *Behold, I will ſave them from a far off: thou art a far off; yet behold, Ile ſave thee: thou art in captivitie, in bondage, Ile deliver thee. Returne, thou ſhalt returne, and none ſhall make thee afraid. He ſaith not,* [*no man ſhall make thee afraid,*] *but none; neither man, nor ſin, nor Satan; Feare not, for I am with thee. Did he think ſo? No: Yet then God was with him. Ile make a full end of all the Nations,* (*their enemies: ſo hee'l make an end of all thine enemies, thy ſins, and corruptions, and Satan;*) *but I will not make a full end of thee; but I will correct thee in meaſure: God will meaſure out what affliction, and in what manner, and for how long, as for ten dayes, and it ſhall not exceed; but he will make thee able to beare it.*

O Earth, Earth, heare the Word [d]. *Man is a lump of Earth, and cannot heare more than earth, till he cauſe to heare.* (Jer. 22. 29.)

May 19. There came to viſit her the Lady *Renula*, with Mrs *Fines*, (wife to L. *Say's* eldeſt ſon,) and Mrs *Brice*; then came the *Relator*: and Mr *Sprig*.

One ſpake of her weakneſſe; ſhe ſaid, *My times are in his hands* [e], *and my freſh ſprings are in him* [f]; *for*

refreſhing weary ſoules g; *and repleniſhing empty ſorrowfull ſoules.* (c Pſal. 31.15. f Pſ. 87.7. g Iſa. 31. 25.)

Lady. You could not have hoped for ſuch times formerly?

S. *No, no more than the ſtones in the ſtreets. I ſaid many times, there's no hopes* h *for me; it was impoſſible there ſhould. But, theſe things that were impoſſible with me, and with men, they were poſſible with God* i, *I found them ſo.* (h Jer. 2. 25. i Luk. 18. 27.)

Lady. How did your refreſhings come in? was it by way of diſcourſe, or in prayer; or how was it?

Sa. *By viſion of God, as he pleaſed to come in; filling me with admiration of the free love of God, to ſo vile a ſinner.* [*To* Mr *Sprig* ſhe after ſaid, *He reveal'd to me Jeſus Chriſt, crucified for my ſinnes: I ſaw it, and then I mourned over him*, that bare them away into a land of forgetfulneſſe,* [* Zach. 12. 10. k Lev. 16. 22.]

Lady. Whether have you loſt the memory of your former terrors, in your preſent joyes?

Sa. *God hath brought me from the power of darkneſſe, into the kingdome of his deare Son* l: *and I ſhould not be ſo ſenſible of his mercy in this, if I ſhould not remember* m *the darkneſſe I was in; therefore I do not deſire to forget it,* (l 1 Pet. 2. 9. m Eph. 2. 11. Tit. 3. 2, 3.)

Lady. Now you have the inward teachings of the Spirit, whether doe you leſſe eſteeme the written word?

Sa. *The word is the letter of the Spirit, and types out him; therefore not to be the leſſe eſteemed.*

Lady.

Lady. If the Lord ſhould recover you, whether doe you think, you ſhould frequent the Ordinances, in hearing the Word as formerly you did?

cc A. *God will diſpoſe me to that, that ſhall be for his* cc *glory, and my good. But I look on Ordinances, as to-* cc *kens of Gods love to his people, and repreſentations* cc *of Chriſt; that ſhould neither be idolized, nor ſlight-* cc *ed; but they ſhould be us'd, and God lov'd above them:* [To Mr *Sp.* ſhee ſaid: *As the Spouſe in the* Canticles, *ſets out her beloved by ſimilitudes of him: ſo are Ordinances, ſimilitudes of him; by which he ſets out himſelfe to us, for our good. If Jeſus Chriſt himſelfe ſhould preach to the ſoule every day, and give not out of himſelfe, the Ordinance would be empty to it. But he comes in to his people in Ordinances, & there he fils the empty ſoul with good things.* (See *pa.* 95 bg.)]

Lady. Whether doe you not deſire to live, to declare the great mercy that God hath expreſs'd to you?

A. *I deſire nothing but his will, which doth order all things to his own glory, and his Creatures good.*

Lady. Whether have you thoughts of the Church of God, and of the condition it is in, in the parts that you know?

A. *I wiſh with* Paul n, *if it were poſſible, that all* Iſrael *might be ſav'd.* (n Rom. 10. 1.)

Mris *Bri.* Doe you not wiſh that all differences were compos'd and made up among the Saints?

Anſw. Yes.

Lady. What meanes doe you thinke would be

moſt effectuall to compoſe them?

A. *The beholding a reconciled God, ſeen by all: God was in Chriſt, reconciling the world to himſelfe.* (2 Cor. 5.19.) *There is need of ſuch a dayes-man as Chriſt, to reconcile the world to God; & one to another.*

(Suitable to what Mr. *St. Marſhall* gathered from *Iſa.* 57. 19. *I create the fruit of the lips, peace, peace*; viz. 1. That the peace and the healing of Gods people, is Gods own worke, a worke of his *creating* power. 2. Though it be ſo, yet the ſpeciall way whereby he effects it, is the preaching of the Goſpel of peace; *The fruit of the lips, peace.*)

Her face being covered (as daily it us'd to be ſince *April* 6.) one ſpake of the great weaknes of her eyes.

Anſ. *Chriſt hath done a great miracle upon me: he hath made the blind to ſee, & the deaf to heare, and the dumb to ſpeake; he hath done it upon many; and he hath done all upon one poore wretch.* [Formerly her ſelfe was ſlow of ſpeech, that now had ſuch freedome; ſpeaking as with a *new tongue.*]

Mr *Sprig.* Doe you thinke to have it alwayes day with you?

Anſ. *I know there may be clouds, that the ſoule cannot ſo apprehend the light of Gods countenance*: as David *ſaid, Reſtore to me the joy of thy ſalvation*[a]: *and why hideſt thou thy face from me? But Chriſt the Sun of righteouſneſſe will ariſe againe*[b]. *He will break through all theſe things. My times, and my refreſhings are in Gods hands*[c], *to refreſh the weary ſoule; which he will do freely.* ([a] Pſ. 51. 12. [b] Mat. 4. 2. [c] Pſ. 31. 15.)

M^r *Sp.* I would be glad to heare, which way the Lord came in to refreſh you? Anſ.

Anſ. *It was revealed to me, that Chriſt was crucified for me, even for me, the chiefeſt of ſinners. I never had a glimpſe of Chriſt before; & then I admired him. I ſaw it plainly. My greateſt ſin was unbeliefe; and I ſaw I was in unbeliefe, and that the wrath of God abode upon me; I was damned already. And not for any thing in me, but when unworthineſſe was in me, for his own worthineſſe, even for his own Names ſake, that he forgave all my ſinnes. His Name is Mercifull*[d], *Gracious, long-ſuffering,* &c. [[d] Exod. 34. 6, 7.]

M[r] *Sp.* What counſell would you give to one in that condition of darkneſſe?

A. *To wait on God, that hides himſelfe*[e]. ([e] Iſa. 8. 17.) *My temptations were the ſaddeſt of any: to beleeve there was no God, nor Heaven, nor Hell, but what I felt: my ſoule remain'd in terror continually.*

M[r] *Sp.* You knew the Scriptures before, that comfort you now: wherein then is your comfort? Whats the difference?

A. *The Letter did but kill, it could not comfort, but God hath refreſhed me in his love. God was the ſame to me in his love formerly, that he is now. But in his fulnes of time, he manifeſted that, which was before. I doe not beleeve that he hated me before; and loved me after: but all my affliction, was in his love, and very faithfulnes. The glory of God doth as much appeare, in ſupporting a ſoule under terror, as in delivering it out of terror. Its ſaid in* [f] Iſa. (24. 16.) *Glorifie God in the fires; Though the ſoule ſees it not then, yet when the Lord brings it out, then he ſees that God did glorifie himſelfe in the affliction.*

Question. What doe you think of the POWRINGS out of his Spirit in the laſt dayes?

[Then ſince being put together.]

S. Anſ. *The Name of Chriſt is powred forth by the Spirit on his people, and will be ſtill, and thereby we love him, when he hath ſhewed that love to us, & drawn us.*

Queſt. Wee have ſome drops of his Spirit now, but are the *powrings* out now? *Act.*2.17. 31.38.)

S. Anſ. *There are many that love him now, and why doe they love him? its not ſaid, becauſe of ſome drops; but becauſe thy Name is oyntment powred out: Therefore it is that any ſoule loves him* (Cant.1.3.)

Queſt. But doe you not thinke there will be a time, when God will powre out more of his Spirit upon his ſonnes and daughters, than now is uſuall?

S. Anſ. *Though his love is powred out into the hearts of his people by the Spirit now, or els wee could not love him; yet this is perſonall to a few: but I doe verily beleeve, it will be more generall to many, and in a greater meaſure. This is but a taſt now of what ſhall be.*

Mr *Spr.* Doe you take no food?

S. Anſ. *Yes, I feed on Jeſus Chriſt, he is my daily food, he feeds me with himſelfe: and he is full of ſatisfaction.* (Joh. 6. 35. 51. 55.)

Mr *Spr.* But I ſpeake of bodily food: Doe you thinke its no temptation on you to forbeare bodily food?

S. Anſ. *No: I would eate if I could, but I cannot.*

If

If I try, it makes me worſe. His word is my meat and delight. In my trouble, I oft could not eat, he fed me cc *with bitternes and wormwood; I fed on terror, that* cc *was my meat: and now the Lord makes anſwerable* cc *to it, his feeding me now with promiſes, this marrow and fatnes*[a]*: he refreſheth me continually with his love, which is better than* [b] *wine.* ([a] Pſal. 63. 5. [b] Can. 1. 2.)

May 21. One aſked her, *Doe you ſleep?*

A. *Theſe three nights I ſlept not till three of the clock, but I lye ſtill, I ſtir not, but am content, and thats better.*

Queſt. How is that better?

S. Anſ. *Content is better than abundance: is it not? And Chriſt is never idle, he is alwayes doing ſomewhat in the ſoule.*

One ſpeaking of hopes of her life.

S. Anſ. *To be willing to live, is the hardeſt leſſon to me: It were beſt for me to be with Chriſt* [c]*. Yet its a more bleſſed thing to give, than to receive*[d]*: to be doing Gods work, than receiving the reward: and I am contented* [e]*.* ([c] Phil. 1. 23. [d] Act. 20. 35. [e] Phil. 4. 11.)

May 21. Relat. *Queſt.* Whether is Faith the Condition of the NEW COVENANT?

S. Anſ. *There's no Condition in the New Covenant; its the freeneſſe of his love, and greatneſſe of his compaſſion, that undertakes all, when the Creature is in the bloud*; as in Ezek. 16. *There's nothing in the Creature to move him, but ſin, and diſobedience, and unthankfulneſſe,* [cc So Mr *Slater's* Catec. Of cc the TWO Covenants, ſhewеth. The *Matter* is,

cc ſure

"ſure mercies, ſweet promiſes, wch are all in Chriſt "Yea, and in him Amen: to give a new heart, "to know him, to write his Law, put his feare "into us, cauſe us to walk in his Statutes, forgive "our iniquities,--to be our God, and make us his "people, (*Ezek.* 36. 26. *Jer.* 31. 31. *Iſa.* 55. 3. "2 *Cor.* 1. 20.) Queſt. *What's required of ſuch as are "taken into this Covenant?* A. Nothing but what "is given to them: Its required that men beleeve "and repent; but its freely given to them ſo to "doe: Mans duty is the matter of the promiſe, "as well as Gods mercy, (1 *Cor.* 2. 12. *Eph.* 2. 8. "*Phil.* 1. 29. *Act.* 5. 31.)—*When we are required "to beleeve, repent, and turne to God,* Wee are not "to ſeek ſtrength in our ſelves, but to ſearch into "the Covenant, and turne the promiſe into pray-"er. *As* Repent, *Act.* 17. 30. *The Covenant is,* "Chriſt ſhall give Repentance, *Act.* 5. 31. *Pray "therefore,* Turne thou me, and I ſhall be turned, "*Jer.* 31. 18.]

Rel. Qu. About the LAW. Is there now any uſe of the Law to us?

S. Anſ. *There is uſe of the Law: the Law is holy, and the Command is holy, and juſt, and good*[f], *the Law is juſt, for it ſhews the creature what it ſhould doe, and what it cannot doe without the power of God. There's the Creatures inability, & the power of God*[f]. R. 7. 12.

Chriſt is the end of the Law for Righteouſneſſe, to every

every one that beleeves, Rom. 10. 4. *Beleevers can look on Christ in all things, and above all things. All the Commands are done and kept in beleeving in the Lord Jesus, who hath done and undergone all for beleevers. The soule that breakes one of them, breakes them all: the soule that keeps one keeps all. The Lords Commands the soule to doe great workes, and good works: And he works in them to will & to work*, Phil. 2. 13. *And this is his worke, that they beleeve in Christ. The Law saith*, Doe this and live. *The Gospel saith*, Beleeve and live. (*Ro.* 10. 5, 6. *S.*) *H. G.* The Law was our Schoolmaster to bring us to Christ.

Sa. Anſ. *The Law was a Schoolmaster; by types it* [a] *led out to Christ; But when Christ is come, and faith is come, we are no longer under that Schoolmaster, and Tutor, & Governour, and rudiments, when the fulnes of time is come* (*G.* 3. 24, 25. *Greek.* Gal. 4. 1, 2, 3, 4, 5.

[a] The *Greek* hath not, *To bring us*: but *the Law was* our pedagogue (or, *a leader of us children*) *to Christ*, * or, *untill Christ.*

Relat. Have Beleevers no need of the Law? The Apoſtle exhorts beleevers to the *DUTIES* of the firſt and ſecond Table of the Law.

Sa. Anſ. *I beleeve the beſt Saints that are, have need of the Word, of the Law and Gospel, of the Exhortation; becauſe there's want in them; many things they ſee not, and are ſlow too* [b]. *When one knows Christ in the Gospel of Christ, its the ſpeciall way to lead them on to the things of the Law* [c]. *Where faith is, there's love to God and his will, and ſuch cannot but be carefull to maintaine good works* [d], *and till then, they can never*

never observe the end of the Law, nor doe any good works, works that please God, (b 2 Pet. 3. 1. c Gal. 5. 6. d Tit. 2. 11.)

Quest. Is the Law of no use then to unbeleevers?

S. Ans. *Yes; It cals for that they cannot doe, and gives no power to doe: And it curseth them for not doing it. It shews them, they perish without Christ, that they may cry, Save Master, we perish. And none can redeem them from the curse, but Christ* e, *and he hath redeem'd them already by his death on the Crosse, but it wants manifesting to them* f, *till the fulnesse of time come, and then they see it. The further one lookes into the Law, the more one is plung'd into the depths; it wounds the more; its rather the worse than the better. And then's the time when none can heale but Christ, that came to heale wounded soules* g, *and that is Christs time to heale.* (e Gal. 3. 13. f Gal. 1. 15. g Mat. 9. 13.) *May* 24. Because shee had said, *Its a living active Christ, in a dead passive creature, that makes it act.* One asked her whether every man should not use his endeavour about spirituall things or duties?

S. Ans. (Besides what was before said *Pag.* 64. in ☞ wishing one that could not pray, *Goe and say; Take away all iniquitie. Say it, because God bids you;* shee added,) *Christ is the light and life of the world, and the onely way to the Father* h, *in whom and in him alone he is well pleased* i; *and its he onely makes us acceptable: Yet we must look at Gods will, that we should pray, and wait on him in his waves: for he saith, Blessed is he that waiteth for him* k. *Not that we can wait,*

wait, by a power of our own; but he, that ſaith there ſirſt: [a] *Therefore will the Lord wait, that he may be gracious to you; he draws, and gives a power to wait on him, & to pray; and he comes in, when he hath waited the fitteſt time. When* [b] Daniel *ſet himſelfe to pray, the Lord came in to him, whilſt he was ſpeaking in prayer. When* [c] Peter *had gone apart to pray; and when* Paul [d] *prayed in the Temple, then the Lord came in to them. And, like as many as went immediately to Chriſt were healed; So of theſe that went to the poole, as to an Ordinance,* [e] *at certaine ſeaſons; ſome were healed. And there Chriſt heal'd the man that had an infirmity 38 yeares, and had waited long, and had no help; at laſt Chriſt healed him there* [f]. *When* Simon Magus *was in the gall of bitterneſſe,* Peter *bid him pray. He that careth for Sparrows, and heares the Ravens when they cry, will heare poore ſoules that pray.* (ſ Pſ 147.9. Job 38.41.)

[a] Iſa.30.18
[b] Dan.9.3 20.
[c] Act.10.6
[d] Act.22.17
[e] Joh.5.2.5.
[f] Act.8.22.

Object. Without faith, its impoſſible to pleaſe God.

Anſ. *It is ſo: and unleſſe ſuch beleeve that God is, and that he is a rewarder of them that diligently ſeek him* [h], *they will not els come to him: But ſuch faith, may lead to him,* ([h] Heb. 11. 6.)

Queſt. What judge you about *GENERALL REDEMPTION*, (and the conſequence thereof, *FREE-WILL*, *FALLING AWAY*, &c.)

Seeing

Seeing you hold out to all that come troubled to you, that *Christ hath redeemed them; and that it onely wants manifestation to themselves?*

Answer. *The Gospel is to be held out to all the world, to the chiefest of sinners: And this is Gospel: That Christ was sent of God to them, to turne them all from their* [a] *sins, and to justifie and pardon them; and to give* [b] *peace to them that are a far off, and that God is not* [c] *willing that any should perish, but that all should repent and live. Gods willingnes to* [d] *reconcile the world to himself, is to be held out to all. And those that I thus speak to, are afflicted: and affliction is the portion of those that he loves. And he had loved such, and Christ had* redeemed *them, whilst they were in the furnace of affliction, though they knew it not: it onely wanted the manifestation to them: and when this fulnesse of time is to draw them, it is not because God then began to love them, but he loved them with an everlasting love: therefore it is that in tender mercy he draws any soule,* Jer. 31. 3.) *There is his free choice; and his mighty power in drawing such as were dead in sins; which no power of man could doe: none can come to Christ, except the Father draw him* [e]. *And having loved his own, he loves them to the end* [f]; *and none can pull them out of his Fathers hand. Who shall separate us from this love* [g]? *neither men, nor sinne, nor Satan.* ([e] *Joh.* 6. 44. 63. [f] *Joh.* 13. 1. [g] *Rom.* 8. *end.*

[a] Act. 3. 26. Act. 17. 38. 46. Act. 5. 31. Lu. 24. 46, 47.
[b] Luk. 10. 5. Act. 10. 36.
[c] 2 Pet. 3. 9. Ezek. 33. 11. Luke 13. 34.
[d] 2 Cor. 5. 18.

Another

Another added as follows:

1. *Jesus Christ* saith, Preach the Gospel to every creature: say, *Peace be to this House.* Thus the *Disciples* did to the worst: *Peter*, Act. 3. 26. *Paul*, 1 Cor. 15. 1. 3, 4. with 1 *Cor.* 6. 9-11. Chap. 2. 2. Hereby they received the Spirit, *Gal* 3. 5. 2 *Pet.* 1. 4. Which alone convinceth effectually of sin, righteousnesse, and judgement, *Joh.* 16. 8. and melts the hard heart, *Zach.* 12. 10. *Isa.* 53. 5. (Gods *choice* was not used to be preached to all, but for the comfort of them that knew they beleeved, *Eph.* 1. 3, 4. 2 *Tim.* 1. 9.) In preaching of the Gospel, light, motion, and power goes out to *all*: which men resist: and such are destroyed, not because they could not beleeve; but because they resist, and will not obey; and so die: *Act.* 7. 51. *Luk.* 13. 34. *Ezek.* 33. 11. *Hos.* 13. 9.

2. All the *Redemption* or *freedome* that all have, from temptation, & from hellish torments at present; and all the good to heart, body, or state, that they enjoy; all is by the *redemption* of Jesus Christ; who *saveth all*, (both *men*, and *beasts*:) *especially* them that beleeve; thus, 1 *Tim.* 4. 10. *Psal.* 36. 6.

3. The time must be, when every promise of God must be fulfilled, *Joh.* 10. 35. *Mat.* 5. 17, 18. And therefore, the time cometh, when *in the seed of Abraham*, (that is, in Jesus Christ,) *all the* [a] *Nations*, [b] *kindreds*, [c] *families*, [d] *people* of the earth, (even to the [e] *ends*,

[a] Gen. 22. 18. Gen. 18. 18. [b] Act. 3. 25.

[d] Psal. 67. 5. [e] Vers. 6.

or utmoſt corners thereof,) ſhall be bleſſed. When the *ſtone* in *Daniel*, that ſmites the *feet* of the mighty image, ſhall become a [f] *MOUNTAIN*, and fill the whole earth. ([f] *Dan.* 2. 34, 35. 45.) ε Then the kingdome, and dominion, and greatneſſe of the kingdome under the whole Heaven, ſhall be given to the Saints of the moſt High; whoſe kingdome is for ever, (or for an age;) and all Dominions, (or *Rulers*, [h] *all Kings and* [i] *people*,) ſhall ſerve and obey him. (ε *Dan.* 7. 27. [h] *Pſal.* 72. 11. 17. [i] *Pſal.* 100. 1-4.) *This was never yet fulfilled: and therefore we may rejoyce, that as God is true, all this ſhall be performed.*

H. G. Whether doth the Lord at any time PUNISH or chaſten his people FOR SIN?

S. Anſ. He *ſaith*; *For this cauſe ſome are ſick and weak among you* [k]. *But I cannot call it a* **puniſhment for ſin to his people; for Chriſt hath paid their debt already, and bare their ſinne into a land of forgetfulneſſe. Thou forgaveſt the puniſhment of my ſinne. If the puniſhment for the leaſt ſin were not taken away, it would preſſe them down to Hell: and then what would their greateſt ſin doe? But Chriſt hath ſatisfied, to take away the puniſhment.*

[k] 1 Cor. 11. 30.

* Amos 3. 3. *Hebr.* is, viſit upon you: not puniſh. So *Jer.* 46. 28. (*pag.* 85.) and elſewhere.

But yet he hath fatherly chaſtiſements for them; For whom he loves he chaſtens: What ſonne is he whom the Father chaſtens not [l]? *He chaſtens them in love,*

love, and they ſee it, and that makes them ſorry for ſin as ſin; or els they would never be ſorry for ſin as ſin, but that they ſee his love. Its his love, that he will correct them, and then he deales with them, as with one of his own. It is in love, what ever he doth to his, in all afflictions; though the ſoule may not ſee it, till afterwards: For, All things are for good to his people. (l Revel. 3. 19. Heb. 12. 7.)

May 26. 1647. There came to her a *wife* that being paſt her reckoning, thought her *Pangs of Travell* were come upon her: but (as ſhee ſaid) *thoſe* being as nothing to the pangs and *terrors her ſoule* was in; having been with M^ris *Sarah* before, ſhee came now running to her; bewailing that in this her extremity ſhee had *no God* to goe unto.

M^ris *Sarah's eyes* that had been ſo very ill, by her *cruell* beating them, (and by oft bruiſing her head againſt walls, in her terrors, to have *beat out her braines*,) being now ſomewhat better, *beheld the ſadded* woman coming in, and had preſently caſt in, a *word* to ſpeak to her; which was this: *Judah ſhall be ſaved, and* Jeruſalem *ſhall dwell ſafely* [m]: *and who were more ſinfull than they? Yet God hath made a promiſe to them. If you were as bad, (as you are as bad by nature,) yet look upon that* promiſe, *which was caſt upon me, as you came in; That you, even you ſhall be ſaved, and dwell ſafely, under the ſhadow and protection of the Almighty; which is a ſafe ſhelter indeed, from what ſtormes ſoever they be. Thoſe ſins, that are crim-*

ſon-ſins, and of a ſcarlet dye; yet God hath pardon'd: doubtleſſe, he hath lov'd you freely, and pardon'd you: not for any thing in you, but for his Name ſake. You ſay, you are weary of your ſins, and you deſire nothing but Chriſt: Therefore the promiſe is to you. (m Je.23.6.)

Woman mourning ſaid [as the *Relator* then wrote it,] I am in unbeliefe.

S. Anſ. *Its rather a token you have ſome Faith, though you ſee it not. The Corn that is ſown in the Ground, is firſt hid, and then the* n *blade and growth appeares. You are wounded: its not you that wounded your ſelfe; but he ſaith,* I wound and I heale. *Therefore he ſaith to one* o, Goe in Peace, thy faith hath made thee whole: *Thou beleeveſt I can heale thee; This faith in me, hath made thee whole. So for you, though yet you ſee it not; you beleeve Chriſt can heale you; Deſire he would but ſpeak the word, and manifeſt it to your ſoule.* (n Mar.4.28. o Mar.5.34.)

Another asked her, *Doe you think Chriſt is willing you ſhould beleeve?*

Woman. Yea, But there are Mountaines in the way.

S. *Behold he comes leaping over the* p *Mountaines of Oppoſition that are in the way.* (p Cant.2.8.)

Woman. If the world knew the worth of a little glimpſe of faith, they would prize it. I cannot beleeve.

Queſt. What is faith?

S. *A beleeving, Chriſt is a ſure and ſtrong Rock and refuge to fly too* q, (q Heb.6.18.) *Had it not been*

for

for him, you had been ſwallowed up. Would you reſt on your own righteouſneſſe? on any thing in you?

Woman. I am much looking at that, to feele ſomething in me.

S. *Thats but filthy rags*[r]: *and he will take them away, and cloath you with change of raiment*[r]: *as Joſephs rags were taken away, and he was cloath'd with better raiment.* ([r]Iſa. 64. 6. Eze. 16. 10. 14. Gen. 41. 14.)

Woman. When I was troubled about my condition, about ten yeers agoe, one day as I muſed, a [c] *voice* ſaid plainly to me; *Marie, thou ſhalt dye, and* [c] *live againe: and thou ſhalt glorifie God greatly. Thy* [c] *ways are not my ways; nor thy thoughts my thoughts.* This filld me with joy unſpeakeable; and I ſaid; *Yea Lord, let it be as thou wilt.* I was perſwaded, it was an Anſwer from God: Then I could not, but ſend for my *friends*, that they might heare *what God had done for me*; and I told them of this, Then I preſumed that I had *faith:* and I looked, that God would doe *great* things for *me*, that he had thus ſpoken to *me*, and done ſo much for *me*. I was carried on thus for a time. But after this, I was led to ſin againe: and I *fear'd* I ſhould ſinne: and I ſaid, *Lord, ſhall I ſin againe?* it went to my heart. The *voice* anſwered me; *Though thou doe, thy ſins are buried in the bottome of the Sea: They are bound in a bundle, and caſt into the depth of the Sea.* I was not led to ſin by this. But I forgate Gods goodneſſe, and I fell into ſinne by little and little: and now I have been a backſlider.

S. *Here are backſlidings.* He *ſaith, I have ſeen his wayes, and Ile heale him, and reſtore comforts to him. Ile heale their backſlidings, Ile love them freely; minde that. What joy is it to a Shepherd, when he finds a loſt ſheep? more joy, than over all the reſt. You are the loſt ſheep: he will joy over you*[u]. ([u] Hoſ. 14. 4.)

Woman. Legions of *ſins* are *before* me.

S. *Legions of* Devils *were* within *me, not* before *me*; *but* within *me*; *Yet he hath cloathed me, and caſt out* Legion. (Mat. 8. *end.*) *Who came Chriſt for? Was it for the righteous*[w]*? You are an alien, without God, without Covenant of promiſe.* ([w] Mat. 9. 13.)

Woman. I am confident, that's my caſe.

S. *God drawes ſuch ſouls: Chriſt dyed to reconcile ſuch ſoules: the Spirit ties both ends together, he ties them and Chriſt together, uniting them to Chriſt. So did he with thoſe* Epheſians, *They were dead in ſinnes and treſpaſſes, ſtrangers from God, without God, far off, twaine; but* theſe *had he made neer. Such doth God draw, and makes up the breaches. See the condition they were in,* Eph. 2. 12. *and* Hoſea, *the firſt and ſecond Chapters. He ſaid,* They are not my people, *and then it ſhall be ſaid,* now they are the children of the living God. *Hoſ.* 1. 12. *Before not* people, *and now, not onely* people, *but* children: *before, they were* dead *people; now they are* living *children: the* living God, *gives them* new life. *They have* life from *God; that they may* live to *God. In* Eph. 2.[a] *You that were* dead, *hath he* quickned; *and by* Grace *yee are ſaved through Faith—not of* works, *leaſt any ſhould* boaſt:

We

We would boaſt, *if* we did *any thing in it. He works* Faith, *and he* builds *up ſtill: he builds* higher and higher, *till his work be finiſhed: We are his* Workmanſhip. (ª Eph. 2. 1. 5 8. 10.)

Woman. My condition is very dangerous and hopeleſſe.

S. *How is it?*

Woman. I have an evill heart of unbeliefe, in departing from God.

S. *Have you departed from him? then you had him. How have you departed from him, if you never had him?*

Woman. I never had him.

S. *What if now you ſhall have him? and you be a* childe? *not onely a ſervant, but a* childe, *an* heir *of God?*

Woman. I ſhould admire it.

S. *He will ſhew mercy to be* admired. *He will come and be* admired *in his Saints that beleeve* ᵇ. *He raiſeth up a bondſlave, to be with him in glory. It is a* faithfull *ſaying, though the ſoule doubt of it: and its worthy of* all acceptation: *though the ſoul would not* accept it; *That* Jeſus Chriſt *came to* ſave *the* chiefeſt *of ſinners* ᶜ. *The Lord will deliver you of two Burthens; the burthen of ſin, and your other burthen alſo. Your extremity, is Gods opportunitie. In him* Judah *ſhall be ſaved.* (ᵇ 2 Theſ. 1. 10. ᶜ 1 Tim. 1. 15.)

Woman. In my proſperity, a poor woman came to me, that had her ſon in ſlavery; and ſhee beg'd of me to give her ſomewhat towards her ſons re-

leaſe. But I thought, all was little enough for my ſelfe: my ſiſter gave her ſomewhat; but I would give her nothing: the woman wept. And now I think on my [d]*unmercifulnes*, when now my ſoul is in *ſlavery* my ſelf: *his* ſlavery is nothing to *mine*.

[d *An* Item *to all, wiſely to conſider the* poores *cry.* Prov. 21. 13. Pſal. 41. 1-3.]

S. *Chriſt came to deliver them that are* captives *and* bond-ſlaves [e], *not them that are at* liberty: *The* Son makes free [f], *not them that were* free, *but them that were in* bondage. ([e] *Luk.* 4. 18. [f] *Joh.* 8. 36.)

Woman. I am without hope of mercy, and my heart failes, and gives up all.

S. *Some* refuſed [g] *to be comforted, and* would not *be heal'd: yet he heales them. He looks after the* Outcaſts [h], *that none look after.* ([g] Pſ. 77. 2. [h] Pſ. 147 2.)

Woman. Thats my caſe.

S. *Yet there was mercy for them; and why is this written, but for our inſtruction and comfort* [i], *that we might have hope.* ([i] Rom. 15. 5.)

Woman. Not *one* word will abide with mee, thats ſpoken.

S. *The* time *was not yet come. For in the* appointed *time, it will ſurely ſpeak, and not* lie: *it will ſpeak* truth, *and* peace, laſting *peace, abundant mercy and love.* Wait *therefore for that time: The* Name of God *is to be Preached and* Proclaim'd: *that he is* gracious *to graceleſſe ones; and* mercifull *to miſerable ones; and* long-ſuffering, and abundant in goodneſſe and truth [e], *to them that have abundance of ſin; and he*

he would that repentance and remiſſion of ſinnes, ſhould be publiſhed in his Name [f]. *When he gives you a* glimpſe *of his love, you are apt to* bely *the Lord, as* Judah *did, and to ſay,* it is not he : *unleſſe it comes with a* full perſwaſion *to you : yet this hindred not the* Lords *coming in and healing them. Though (not a perſon, but) the Land was filld with ſinne, againſt the Holy One of* Iſrael : *yet* Iſrael *hath not been forſaken* [g] : *He ſaid,* I am forſaken, *and not onely forſaken, but* forgotten : Zion *ſaid ſo, and* Iſrael *ſaid ſo ; yet he is* not forſaken. ([c] *Exod.* 34. 6. [f] *Luk.* 24. 47. [g] *Jer.* 51. 5.

For a *farewell,* ſhe ſaid, *Go, and* Beleeve, *the* Lord Jeſus *makes you whole: and ſo* Go in peace, beleeving its Chriſt muſt make you whole, and none els.

May 28. A maid *in deep deſpair came to her.* [The *Relator* being preſent, writ then alſo.] *After other expreſſions, the* Maid *ſaid as followeth.*

Maid. It hath been ſad with me, ſince it was ſaid to me; *Repentance is hid from thine eyes :* and wo unto them, when they depart from the living God.

S. Anſ. *The Lord ſaith, Ile put my feare in their hearts, that they ſhall not depart from me* [h]. [h] Je. 32. 40.

Maid. But I have departed from him, therefore I am none of his people.

S. *There* (ſaith he) *where it was ſaid* [i], They are not my people : *there it ſhall be ſaid,* they *are the* children *of God.* ([i] Hoſ. 1. 12.)

Maid. I am without God, an enemy to him.

S. *Well,*

S. *Well, let it be ſo, you are without God in the world, a ſtranger, an* enemy: *yet ſuch hath he* reconciled *by the death of his Son*[k]: *all the want is, you cannot ſee it ſo.* ([k] Epheſ. 2. 12.)

Maid. I am far off from him.

S. *He gives peace, peace, to them that are afar off.*

Maid. I had a great deal of light; and I departed from it.

S. *So did* Judah; *they departed from the living God, and went to dead Idol Gods: yet he would marry them.*

Maid. I have done ſo.

S. *So did they before you, and yet he married them.*

M. But I have rejected him.

S. *You can doe nothing els, but reject him: but your greateſt rejecting is, to reject* * *a promiſe from God when he holds one out to you; then you ſay, it is not to me. Thus I ſin'd, as you doe, in rejecting promiſes: & that was my greateſt ſin.*

* Thus leading her to the root ſin, that looked at branches more: ſo did ſhee often.

M. Your ſin was not like mine.

S. *No ſin was like mine, as I judged. Mine was againſt ſuch light, that I judged I had ſin'd againſt the Holy Ghoſt.*

M. That word terrifies me, that was ſaid to me, *Repentance is hid from thine eyes.*

S. *That word when I read it, I was ready to teare it out of my book. There were three other Scriptures that were terrible to me.* He that beleeves not is condemned already,[l] *was one: Another was,* He that beleeveth

veth not the Son, the wrath of God abides on him [m]. *A third was*, He that made them, will not have mercy on them [n]: *no mercy, none at all. But above all, this*; Repentance [o] is hid from mine eyes. ([l] Joh.3.18. [m] v.36. [n] Iſa.27.11. [o] Hoſ. 13. 14.)

Maid. Was it ſo with you? *and then ſaid*, The Diſcoveries of Chriſt, and promiſes, are more terrible to me, than the curſes of the Law.

S. *Sometimes it was ſo with me; ſalvation was turned into condemnation to me: promiſes that were never ſo ſweet, were terrible to me.*

Maid. When he would have healed me, I reſiſted, and would not.

S. *Who hath reſiſted his will? Here is Gods mercy to you, that by his Spirit he hath convinced you of ſin; when you might have gone without any ſight of it.*

Maid. I have not the light of it.

S. *You ſee, you are in darkneſſe: Chriſt came to be light to them that are in darknes* [p]. *Chriſt would not unbottome you of your ſelfe, but to bottome you on himſelfe* [q]. ([p] Luk.1.79. [q] Hoſ.2.7. 14. Hoſ. 14. 3.)

Maid. He that overcometh, to him will he give to ſit on his Throne [r], and to eat of the hidden Manna [s]? One may goe farre, and not overcome. He that endures to the end, ſhall be ſaved [t]: but I fear, I ſhall not. ([r] *Re* 3.21. [s] *Re*.2. 17. [t] *Mat*.24.13.)

S. *He ſaith*, [u] *feare not, nor be diſmayed: for the battell is not yours, but the Lords: you lye down in your ſhame, but he is your ſtrength, your all in all.* [u] 2 *chr*.20.15

Maid. Better never to have known the Truth, and

and holy Command, then having known it, to depart [w], as I have departed. ([w] 2 Pet. 2. 21.)

S. *All the Scriptures you bring, are to bring you off from your ſandy foundation; you would build on ſomething you would finde in your ſelfe, and feed on huſks, your prodigals portion* [x]: *Chriſt is unbottoming you of your own righteouſnes* [y], *and of all evill, to make known himſelf, & his righteouſnes to you: and to ſet you on that Rock, that is higher than you.* ([x] Lu. 15. 16. [y] Phil. 3. 7.)

Maid. Not one glimmering light of him have I.

S. Anſ. *Had you theſe eight yeers enjoyed ſuch light and comforts as you would have had, you would have reſted in them. But God would not have you reſt ſhort of himſelfe* [z]. ([z] Iſa. 55. 1, 2, 3-8.)

Maid. I have ſin'd againſt all the meanes and light he hath given me.

S. *You will the more prize his mercy, and the more love him, when you ſhall ſee his love to you, notwithſtanding all this* [a]. ([a] Mic. 7. 18. 1 Tim. 1. 13-17.)

Maid. Judas after his ſin, he repented: I have not ſo much as he had.

S. *He had a naturall Repentance: you wait for Repentance from Chriſt* [b], *who is ſent to give Repentance to them that have no Repentance.* ([b] Act. 5. 31.)

Maid. I have ſin'd with *Judas*; But he ſaith, *Returne*; And I have not returned.

S. *Doth he expect they ſhould returne in their own ſtrength? No. But he turns them, and they are turned* [c]. *Judah was given over to reproach, and to treachery, and whoredome, and to all manner of ſin: Their ſinnes*

were

were ſuch, as could not be numbred: They would none of God, but were weary of him [d]*: yet he would not forſake them* [e]*; but would have mercy on them, and would love them freely, and would forgive them, and blot out their ſins, for his own ſake* [f]*; that they might not boaſt of their own righteouſneſſe* [g]*: but glory in the Lord onely.* ([c] Je. 31. 18. [d] Ha. 43. 24. 25. [e] Jer. 51. 5. 31 Co. 1. 29.)

Maid. I go on in ſin: and what hope for ſuch?

S. Ephraim *feeds on winde; and the houſe of* Iſrael *compaſſeth him about with lyes; yet they were not deſtroyed: for his bowels were turned for* Ephraim, *Hoſ.* 11. 8.

Maid. If I eat, I am terrified for it.

S. *If I did eat, I was terrified for it. Sometimes I durſt not drink in a whole week together: becauſe I judged it was a Cup of Devils* [h]*, and I drank to Devils, if I drank: and if I did eat, I thought I did eat my own damnation.* ([h] 1 Cor. 10. 21.)

Maid. I would fain be out of this life, that I might have an end.

S. *Would you be ſooner in Hell? Is not that worſe?*

Maid. I would be ſitting alone, and muſing, and not work: becauſe I have no hope.

Queſt. *When you work not, have you no thoughts?*

Maid. Yes, thoughts of ſin, and of miſery.

S. *Then tis better for you to be imployed in buſineſs* [i]*: For elſe, the enemy hath more advantage: And ſpecially becauſe God bids you labour the thing that is good* [k]*.* ([i] Rom. 12. 11. [k] Eph. 4. 28.)

Maid. I ſhall never be comforted: I am caſt out.

S. *Becauſe thou ſayeſt, my paine is perpetuall, my*

wound

wound is incurable [l]*: and art called an* Out-caſt: *therefore the Lord will cure thee:* The Lord gathereth the out-caſts of *Iſrael.* ([l] Jer. 30. 15-17.)

Maid. Once that promiſe was ſweet to mee: *The mountaines ſhall depart, and the hills ſhall be removed: but my kindnes ſhall not depart from thee, nor ſhall the Covenant of my peace be removed, ſaith the LORD that hath mercy on thee* [m], ([m] Iſa. 54. 10.) Then God was ſweet to me, and his people ſweet; I could have laid my hand under their feet. But now, mercy is departed, and all is nothing.

S. *Hath God ſaid,* It ſhall not depart; *and will you ſay, it ſhall depart? Mountains of ſin and corruption ſhall depart; but he will not depart. The Father draws the ſoule to his Son: the Son receives it; the Bleſſed Spirit unites it, and makes of two, one; He knits the knot in the middle, and ties theſe two ends together, Chriſt and the ſoule: which knot of love, none can untie* [n]. ([n] 1 Joh. 5. 7.)

Maid. God might ſay, *What could I have done more for thee, than I have done* [o]? (Iſa. 5 4.) and yet I have thus revolted from him.

S. Iſrael *not onely revolted, but* deeply *revolted. Yet he ſaith,* Returne, *and he turns them. He gathereth, not onely* Iſrael *in generall; but the* Out-caſts *of* Iſrael: *the skirts and rags of them. Ile tell you what your ſtate is. You are as a man, that's taken from his houſe, where was ſome light; and is put in* Ludgate, *and put in a dungeon, where he hath no light. If one ſhould come from the King with a pardon, and to call ſuch*

one to the Kings Palace, where the light is greater and more glorious, than that he had before: how will he then admire it? And will not you admire it, if the great King ſhall doe thus with you, that are now in a dark dungeon? If he work, who ſhall let him? his pleaſure is, to raiſe up one from a dungeon of darknes, and to bring ſuch to his marvailous light ¶: *From a dunghill; from ſin, and corruption, and the Devill; to ſit with Princes*[r]; *to give them a Kingdome. Fear not little flock*[s], *its your Fathers good pleaſure to give you a kingdome.* (¶ 1 Pet. 2. 9. [r] Pſal. 113. 7, 8. [s] Luk. 12. 32.)

Maid. If I were of that flock, I might have hope.

S. *Other ſheep I have, that are not of this fold: them will I bring to the Sheepfold, and they ſhall hear my voice: and there ſhall be one fold, and one Shepheard*[t]. ([t] Joh. 10. 16.)

Maid. The Lord ſtrove with mee, and I reſiſted.

S. *If the Lord paſſe over all this, your ſoule and body will melt: you will be overcome with this goodneſſe of his, to be his for ever. Its the Son that muſt make you free, and then you ſhall be free indeed*[u]. ([u] Joh. 8. 36.)

Maid. But I have ſin'd againſt ſuch great light: and what will my end be?

S. What think you of Peter *that ſo denied Chriſt? Was not he on the mountaine with Chriſt, and ſaw his glory*[w]*? did not he ſee light? & yet how ſin'd he againſt it? when he both denied Chriſt, and forſware him*[x]. *And yet what love ſhew'd Chriſt to him after all this?*

Tell

Tell my Diſciples, and tell *Peter* that I am riſen [y]. *I was much troubled with the Parable of the fooliſh Virgins: It was terrible to me. But yet ſee what was there? At midnight there was a great cry; Behold the Bridegroome cometh, go forth to meet him* [z]: *So when it is the darkeſt time with you, you are cald to goe forth to meet him.* (* Mar. 9. 2. [x] Chap. 14 71. [y] Chap. 16. 7. 9. [z] Mat. 25. 6.)

Maid. I think as I go in the ſtreets, ſomething will fall on my head, and will kill me.

S. *When I went in the ſtreets, I thought the Earth would open, and ſwallow me up. You cannot reckon up the thing, but I was troubled with it.*

cc *Maid.* I deſire I might be a warning to all, to
cc beware by my example, of ſinning againſt light,
cc as I have done, & brought all this miſery on me.
cc S. *It may be this is it the Lord aimes at, in his hi-*
cc *ding himſelf from you: that you may be for a warning:*
cc *& yet he may return to you again* [a] ([a] 1 Tim. 1. 13-16.)

Maid. If I had hearkened, then my peace ſhould have been as a river, and my righteouſneſſe ſhould goe before me.

S. *Be you aſhamed, and confounded, that you have ſo neglected him: and if he will ſhew his love to you, notwithſtanding all this, how will you admire him?*

Maid. Ay, as much as any. I ſhould have as much cauſe to admire him, as ever had any.

A. *Therefore he will be gracious, that he may be exalted* [b]. ([b] Iſa. 30. 18.)

Maid. If I could weep day and night, I ſhould finde more eaſe; but I cannot.

S.

S. *What if you could? yet the Law and all your doings are weak;* (Rom. 8. 3.) *but you have not what you would in your ſelf, that you may not reſt ſhort of Chriſt. You would not elſe ſo deſire the riches of Grace to ſuch a one. Are you not weary and ſorrowfull?*

Maid. I am.

S. *He will ſatiate the weary ſoul: and he will repleniſh the ſorrowfull ſoul.* (Jer. 31.25.)

The *maid* having further heard by this Gentlewoman, how ſad her condition had been; and that yet the Lord had been ſo gracious to her, *ſhe ſaid*: Mine was not ſadder then yours hath been: but only that I had ſin'd againſt greater light. How long were you in that ſad condition?

S. *Four years and above, ſince I was little more then eleven years old: But the laſt half year and above before the Lord delivered me, I was full of terror night and day; and at laſt, I had no reſt at all, being violently tempted againſt my life.*

Maid. Then I may have ſome hope that the Lord may deliver me; becauſe I have not been above two moneths ſo violently troubled.

May 31. Being *Munday*, came to her the Lady *Willoughbie* of *Parham*, with Dr *Coxe* Phyſician, and Mrs *Cox*; Mr and Mrs *Adderley*, of the *Charter-houſe*, &c.

Having heard of her great *comforts*, Dr *Cox* put ſeverall *Queſtions* to her; Which with her *Anſwers*, were to this effect.

1. Dr Cox. Some ſay of your *Comfort*, that it is but a *Deluſion*, ſome ſay it is not.

Q. How do you know tis no *Deluſion*?

S. Anſ. *You cannot know what my* comforts *are, except you knew what my* terrors *were: But I beleeve, the Lord did not* keep *me in them, and* carry *mee through them, and* deliver *me from them, (not from one, but from* all *my fears,) and* give *me* comfort, *to* delude *me with his comfort. For nothing could ſatisfie in thoſe* Terrors, *but* Chriſt, *therefore it is apparent that it is* Chriſt; *becauſe nothing elſe could do it, to free me from one of my terrors; much leſſe to free me from* all. *Could any thing keep me from ſuch great* temptations, *but the power of God?* (then ſhe told of ſome of her *Temptations.*)

Q. How know you it was the power of God?

Anſ. *Becauſe it was the* bare arme of God *that brought ſalvation to me:* (Iſa. 59.16.) *nothing els* could, *and nothing els* did *it. I went about ſeeking* reſt, *and could find none, till he gave me reſt.*

Q. How know you this working in you, is the *Spirit* of God?

A. *Where the* Spirit *of God is, there is* libertie: *he* [a] *ſets the ſoul at liberty, that was in* bondage; *for I was in* bondage. *The other is a Spirit of* Error; *this is the Spirit of* Truth: *the other is the Spirit of* darknes, *this is the Spirit of* light. *This is the Spirit of* Truth, *and not of* Error, *becauſe* he leads *the ſoul into* all Truth [c]: *and he ſet me at liberty, that I am not* under the Law, *but* under Grace [d]. (a 2 Cor. 3. 17. c 1 Joh. 16. 13. d Rom. 6. 14.)

2. Qu.

2. Q. How, or in what ſenſe are you *not under the Law?*

S. Anſ. *Becauſe the* Spirit of life *in Chriſt Ieſus, hath made me* free *from the* law *of ſin, and of death.* For what the Law could not do, being weak, &c. (Rom. 8. 2, 3.) *It was* weak *to* pardon *my ſin, and to* carry *it into the land of forgetfulnes: therefore God ſending his Son -- condemns ſin, and ſaves the ſinner: even* me, *the chiefeſt of ſinners.*

3. Q. *Whether* have you SIN in you?

A. *Yes; a thorne in the fleſh (as* Paul *had,) to* humble *me: but not to* condemne *me.* ([f]2 Cor. 12. 7.)

Q. *Whether* doe you think that others judge of your condition now, that it is but in hypocriſie?

A. *They that ſaw, or knew me in my Terrors, when I could not be ruled; might well know, that nothing but the Peace of God, which paſſeth all underſtanding, could ſo rule me; which was as* Ephraim, *an untamed heifer.* ([g] Phil. 4. 7. Ier. 31. 18.) (he ſpake this very low.)

4. Q. *Why* do you ſpeak no louder? are you weaker with your joyes, then you were with your Terrors?

Anſ. *I had more cauſe in my Terrors, when I abus'd my body; but I never felt it, till now. I beat my head oft againſt the wall; and took my fleſh in my teeth: and the more and ofter I did it, the leſſe I felt it. And when I had an opportunity againſt my life, and did not take it; then I beat my ſelf for it moſt of all, becauſe it took not effect: Or if I ſpake any thing that was of-*

ſenſive to any with me, or did that I ſhould not; when it was brought to mind afterward, then I abuſed my body for it, moſt of all. And that I did ſo then, is the cauſe why I lie here now. For now that he hath brought me to my ſelf, now I feel it. He did not only bring my ſoul to hell, and brought it back again; but my body to the grave, that he might raiſe it up again if he ſee it good. (h 1 Sam. 2. 6. 7.)

5. Qu. Why do you not eat? Why do they not get things for you, that you may riſe again?

Anſ. *I do eat. But its meat to eat, that the world knows not off; but thoſe that taſte of it: His words were* a *found, and I did eat them.* (a Jer. 15. 16.) *His words are the joy, and rejoycing of my heart; his words of mercy, and love, and joy in the Holy Ghoſt; which fill an empty ſoul indeed, as I was: which is meat indeed, both to ſoul and body at the preſent.*

Qu. Whether do you not refuſe the creatures out of temptation?

An. *No, for I would eat, if I could: my ſtomack was then filled with terror that I could not eat; and now with joy. If I could, I would take the Creatures; but for the preſent I cannot: But if he ſee it beſt for his glory and my good, I wait for a power from him for this, as well as for the reſt that he hath done for me: for I know that all power is in his hand, and all my times are in his hand: therefore I deſire to wait on him.*

6. Q. Whether could you endure to be mock'd and ſkoff'd, and jeered at in the world? If ſome ſhould ſay, *This is ſhe that was mad,* or *that counterfeited:* could you endure it?

Anſ.

Anſ. *Its no more then my Lord and Maſter was before me: They ſaid,* he was mad, and had a Devil: *and the Souldiers* mock'd him. *Let me undergo the uttermoſt, I do but follow his*[a] *ſteps. And if I will be one of Chriſts, I muſt do ſo*[b]. *He ſuffered it, but for ſuch a one as I, though he was the Son of God; yet he made himſelf of no reputation*[c]. *And what was it for? but to die for me the chiefeſt of ſinners; that I might live; to have life from him, that I might live to him*[d].

a 1 Pet. 2. 22.
b Luke 14.26.
c Phil. 2. 7, 8.
d 2 Cor. 5. 14, 15.

7. Q. *Whether* could you be *content with Chriſt alone* now, and take no comfort in any thing in the world, but be ſatisfied with him alone?

Anſ. *Yes, very well: for he is* a ſatisfying Chriſt: *for having him, I have* enough, *I have* all things. *Therefore I deſire not to look after pleaſures in the world, for I have* enough *in him*[e]. *For he is full of ſatisfaction: and I have taſted of that fulnes, Grace for Grace*[f]. (e Phil. 4. 11, 12. f Io. 1. 16.)

8. Q. *Whether* doe you love God now, more then ever you did before?

Anſ. *I know not that ever I lov'd him at all before: For I had no love at all*[g], *neither to the Creator, nor to the creature: for all were enemies. All the ſight of God I had then, was, that he was an enemy. I ſaw no excellency, nor beauty,*[h] *nor comlines in him to be deſired at all.* (g Tit. 3. 3. h Iſa. 53. 2.)

It muſt be one that hath attained to great love, that can love a deformed creature. God is LOVE it ſelf[i]: *yet he is pleaſed to look on ſuch a deformed creature as*

I; none more then I. Therefore he ſhews tis great love indeed, that he loved me withall. Therefore I love him with the ſame love that he loved me [k] *firſt.* (i 1 Io. 4. 16. k 19.

I was a childe of wrath, dead in treſpaſſes and ſins; a ſtranger from the Covenant of promiſe, without God, without hope; far off from God: indeed I was an enemy to God. Yet he was pleaſed to reconcile enemies: therefore its free love, to love ſuch a one; to quicken ſuch a one; to bring ſuch a one neer, that was ſo far off. It 'was love indeed, that made me love him. It was this, 'that made me to ſee a beauty and excellency in him; 'which made me love him above ten thouſand worlds: 'if all the glory of them were in one, and given to me; 'I ſee more to be deſired in him, in the leaſt glimpſe of 'him, then in them all. Therefore I look on him above them all. When I ſaw him as an enemy to me, I could not love him: But now I ſee him a reconciled God in Ieſus Chriſt, to ſuch an enemy as I, even I, the chiefeſt of ſinners; which conſtrains me to love him. (1 2 Cor. 5. 14.)

9. Q. Whether do you PRAY?

Anſ. *I do pray? but tis that the Lord would give ſubmiſſion to his will. As long as I am in the body, I have cauſe to pray. I cannot forget to pray for* troubled ſoules, *that come hither to me. But for my ſelfe, my chiefeſt work is now to* PRAISE *the Lord, for what he hath done to my ſoul. For Praiſes wait for God in Zion: And for what waits it? but for* Zions deliverance *from her* hard bondage. *Zion was a* Wilderneſſe, deſolate, forſaken, forgotten of God *for the pre-*

ſent

sent, in her own apprehension. And when God is pleased in fulnesse of time, to manifest himself, and to shew his love to Zion *freely, and to marry her to himself, (such a one as I was,) and to establish* Zion *on a sure foundation, that is, upon himself: that though the mountains and hills depart, yet his loving kindnesse shall not depart: then* PRAISES wait for [l] God in Zion: *for* Zion *then hath answer of her* prayers. ([l] Psal. 65. 1.

10. Q. Whether find you a tickling of pride or hypocrisie, when so many people, and some great ones come to see you? Do you not ask who were the Great people, when they are gone? and take pride in it?

A like *Question* was before: and she Answered: *No: the more love God sheds me, the more I am abased.* Another time when a Noble Lady sate on the bed by her, and she was not moved at it one; whispered to her, that this was a great Lady: She answered, *It's no more to me, then if it were* such a *one*: naming a meaner woman *troubled in Spirit*, that oft came to her.

And now to this Question she answered, *No, its far from me. For if I were in a Wildernesse, where none came to me; I should take as much glory there, as in such abundance coming to me in this place* [m]. *For the Saints of God will give thanks for me in general, though they know me not in particular. And unlesse it were some that I knew before, I know not any that come; and I look not upon them, unlesse it be on some troubled people that come: for I enquire after those: but I enquire after none els.* ([m] Ioh. 5. 44.)

11. Q. How know you those that come hither, that they are truly troubled for sin? For many will make as though they were so, but are not.

Ans.

Anſw. *None knows the ſecrets of God, but himſelfe. And thoſe to whom he reveals his ſecrets to, by their own experience they may gueſſe at it, who is, and who is not*[a]. *One that is indeed burthen'd for ſin, its not an eaſie burden for them to ly under: they would be out of it, if they could. Theſe are weary of their ſin: and nothing elſe can content them, but a glimps of the love of God, in the face of Jeſus Chriſt*[b]. *So far I gueſſe them to be really troubled for ſin.* (a 1 Cor. 2. 16. b Rom. 7. 24, 25.)

12. Q. How put you a difference in the *Trinity*, between the Father, the Son, and the Holy Ghoſt?

Anſ. *Theſe three do all agree in one, and they differ not in working a New Creation in the Soul. They are three in manifeſtiug their workings. For, None can come to the Son, except the Father who gave them to him, draw them: Ther's the* Fathers *worke, to* give *and* draw *them*[c]: *For theſe the Son lays down his life, and receives them: All that thou haſt given me, ſhall come unto me*[d]: *I have kept them, and loſt none. Its the work of the* Spirit. *to unite the ſoul and Chriſt together, to make of twain one*[e]. *Thus their three works are manifeſted to the Soule. Yet theſe three agree*[f] *in one.* (c Ioh. 6. 44. d 37. e 1 Cor. 6. 17. f 1 Ioh. 5. 7. Complut. Plant.)

June 3. The *Relator* asked her further about this *Myſtery* of three in one.

S. Anſ. *The* Father, Son, *and* Spirit *are in Union: Theſe three agree in one, and ſo ther's no diſagreeing or differences therein: But there are various diſpenſations to the creatures capacity; ſo there are three:*

Firſt,

First, the Father, *that in his love ſent the Son*[g] *to reconcile ſinners to himſelf.* (g Ioh. 3. 16. Rom. 5. 8. 10.)

Secondly, the Son, *the Word*[h], *who was ſent; that took our Nature; to redeem us from all iniquity, and to bring us to the Father.* (h Ioh. 1. 1 i 14. Heb. 2. 14.)

Thirdly, the holy Spirit, *who was ſent by the Father, in Chriſts name*[k], *to manifeſt this love of the Father, and of the Son, to the Creature: which the Creature could not know, but by the Spirit of God*[l], *who quickens them that were dead in ſin*[m]: *and he teacheth and leads the ſoul into all truth*[n]. (k Ioh. 14. 16. 26. l 1 Cor. 2, 9. 10. Tit. 3. 5. Ioh 3. 3. 5. m Rom. 8. 10. 11. n Ioh. 16. 13-15.)

13. Q. *May* 31. was; *Whether is any thing revealed to you, how it ſhall go with the Church of God?*

Anſ. *I know and verily beleeve it ſhall go* [o] *well with thoſe that fear the Lord,* (o Iſa. 3. 10.)

Q. How mean you? in ſpirituall, or in outward things?

Anſ. *Specially in ſpirituall, I mean: and ſo far as it is for their good, in outward things, God will diſpoſe of them.*

14. Q. She having ſaid, that her *ſanctification as well as her juſtification did proceed from Chriſt:* Mr *Adderley* asked her how ſhe proved it?

Anſ. *I beleeve that out of the ſide of Chriſt, did iſſue both* blood, *and* water[p]. *Blood to take away the* guilt *of my ſin: and water to waſh away the* filth *of my ſin*[q]. *So that from my Lord Ieſus Chriſt, doth iſſue both my* juſtification, *and my* ſanctification. *He*[r] *is made*

made to me, Wisdom, Righteousnes, r Sanctification, and Redemption. (p Ioh. 19. 34. q 1 Ioh. 5. 6, 8. r 1 Cor. 1. 30.)

Another maid that was not born in *England*, being in *affliction*, both in soul and body, came to her; telling her of her sad *Temptations*: (her words were better understood by Mris *Sarah*, then by the writer: and sometimes were guessed at, from the *Answers* given to her; (*viz.*)

Maid. I am sore assaulted by Satan.

Mris *Sarah.* *Christ is lifted up, and held out to you, as the Brazen Serpent was in the* a *Wilderness. Though you are stung by the old Serpent, yet healing is in Christ for such as you. Shall your sinne separate from Christ?* (a Ioh. 3. 14.)

Maid. I know it shall not b, if Christ were willing to save me, for he is able to do it. (b Rom. 8. 34, 35.)

Mris *S.* *Do you question the willingness of Christ? He is your King, and he will save you* c. *He is as willing to heal you, as you are to be healed. He gave his life for saving the ungodly, and sinners* d; *therefore hee is willing to save them. Doe you desire after Christ?* (c Isa. 33. 22. d 1 Tim. 1. 15.)

Maid. Yea, I desire him with all my heart. I long for him.

Mris *S.* *Its he that works the will and the deed: hee works that desire in you.* (e Phil. 2. 13.)

Maid. I feel that God is angry with me.

Mris *S.* *His anger is but for a moment: but his mercy is for everlasting.* (f Isa. 54. 8.)

Maid. Yea, if I could beleeve.

Mrs

Mrs *S. Doe you ſee a want of Faith? thats your chiefe want: If you had Faith, you had enough: and this is true Faith, to beleeve that Chriſt dyed for you the chiefeſt of ſinners.*

Maid. I am a filthy wretched ſinner.

Mrs *S. Who was a ſinner like me? Who was worſe then* Mary Magdalen [g], *then* Peter [h], *then* Paul [i]? *Yet they obtained mercy. Are you tempted againſt your life?* ([g] Mar. 16. 9. [h] 7. [i] 1 Tim. 1. 13--16.)

Maid. I am oft tempted againſt my life.

Mrs *S. Why, what cauſeth it?*

Maid. Sometimes this, becauſe I am not as others are: I do not look ſo as others do.

Mrs *S. When Chriſt comes and manifeſts himſelfe to the ſoul, it is black in it ſelfe, and uncomely* [k]: *but He is fair and ruddy, and he cloaths the ſoul with his comelines that* [m] *he puts on it, and makes it comely therein: and in him the ſoul is all fair, and there is* [l] *no ſpot nor wrinkle, nor any ſuch thing in it, in his account; becauſe he hath cleanſed it by his blood, from all ſinne. Its not you that do it, but Chriſt that will do it: as he ſaith,* This is my Covenant [n]; I will be mercifull to their iniquities; *and* Ile give you a new heart [o]; ([o] Ezek. 36. 26.) Ile put my fear in your heart; Ile write my Lawes there. *Though the ſoul cannot beleeve at all; yet he remains faithfull, and* cannot *deny himſelfe* [p]: *hee ſaith not, hee* will not, *but he ſaith he* cannot *deny himſelf.* ([p] 2 Tim. 2. 13.)

k Cant. 1. 5. 1 ch. 4. 7.
m Ezek. 16. 6 ---- 10.
n Hebr. 8. 10 ----12.

Maid. He may do this for ſome few, but not to me.

Mrs

Mris *Sarah.* *He doth not this to one only, nor to one Nation onely; for, many Nations must be blessed in him*[q]. *He came to give his life for a ransom for many, to give himself for the life of the world*[r]. *He is a free agent; and why should you exclude your self?* (q Gen. 22. 18 r Io. 6. 51.)

Maid. I had a light followed me: but now he is hid from me.

Mris *Sarah.* *The House of* Jacob *was the Church of God: and yet he hid himself from them.* (f Isa. 8. 17.)

Maid. I am a dry barren ground.

Mris *S. Christ will pour water on the dry and thirsty land*[t]. *He satisfies the hungry soul with good things*[u]. *Its*[w] *all done by Christ already, for poor barren souls: there is nothing now to do, but to*[x] *manifest it by the spirit to you. You know, God hath made you, and he bare you up all this while. Do you think any could do this, but God? and hath he done all this for you, and do you think he will*[y] *not deliver you? Did he*[z] *bear and carry the* Israelites, *that had been bond-slaves in* Ægypt, *through the Wilderness, into* Canaan, (*notwithstanding all their sins and provocations, and hardnes of heart;*) *and will not he bear you, and carry you, out of your self, into himself, though you be a bondslave to sin and Satan? He works and none shall let him.* (a Isa. 43. 13.) *Who shall let this mighty God? shall sin or Satan? He works where he will, and when he will. Though he tarry, wait for him: for he that shall come, will come, and will not tarry.* (b Abac. 2. 3.)

t Isa. 44. 3.
u Lu. 1. 53.
w Io. 19. 30.
2 Cor. 5. 19. Col. 2. 13. 14, 15.
x 1 Co. 2. 11.
y Iud. 13. 23
z Isa. 63. 9. Ier. 2. 26. Act. 13. 17. 18, 19.

The

The *Relator* ſpake afterwards with this afflicted *Maid*; ſhe told him the Lord had given ſome ſupport and refreſhing to her, ſince that conference. The Lord alone be exalted for it, who works all our works for us, [c] and in us. For what have we, (any of us) that we have not received[d]? And where then is boaſting? It is excluded [e].

c Iſa. 26. 12.
d 1 Cor. 4. 6.
e Rom. 3. 27.

June 2. A godly man came to her, and told her, *he was convinced in his Conſcience to come, to enquire the truth* about an ill *report* he then had heard, and judged it was falſe: it was this; That ſome great perſons having come to her from *Weſtminſter*: ſhe being told thereof; that ſhe ſaid; *A greater then* Solomon *was there*: as if ſhe gloried more in her ſelf, then in the work of Chriſt in her. To whom Mris *Sarah* anſwered thus: *Its far from me to* glory *in my ſelf, but in my* infirmities [g]; *and to lie down in my* ſhame, *and to have confuſion cover me. In my* terror *it was far from me*; *and now ſeeing a* glimpſe *of the love of God, it doth* humble *me thoroughly: which nothing elſe could. And now, if I ſhould glory in this worke, but only in exalting Chriſt, it would be as* great *a ſin, as* ever *I committed yet: but only the ſin of unbeliefe* [h]. The truth was thus; One day, amongſt others that came, one told her, there

If all that *hear* ill reports, would *reſerve* an ear for the *abſent*: if there would be leſſe *printing*, and preiudice againſt the *innocent*, then there is, f *Pro.* 18. 17. (g 2 *Cor.* 12. 9.)

were

were ſome that came far, and deſired to heare her ſpeak, what God had done for her: She anſwered, ſaying: *The Queen of Sheba came far to hear the Wiſedom of* Solomon; *but behold, a greater then* Solomon *is here*i. Chriſt *himſelf, to work a New Creation in the ſoul: To turn me from the ruling power of Satan, and utter darknes, to his everlaſting light*k. *to turn a Prodigall to himſelf: even me, that was as bad, or rather Worſe, yet he hath turned me. It was his work to turn me, therefore he deſerves the praiſe of his own Work. To cloath Legion in his right mind*l. *and ſets him at his feet; yea in his boſom. It Was his love indeed to ſuch a one as I. This I ſay, that Chriſt may have the Praiſe of his own work, and none els: becauſe he did it alone.* (h 1 Ioh. 5. 10. i Luk. 11. 31. k Act. 26. 18. l Mar. 5. 15.)

This was what ſhe ſaid at that time, to thoſe from *Weſtminſter:* and many mo beeing there in the room; and her *voice*, through her weaknes, being very *low*; whether ſome heard her ſpeak but *part* of the words beforeſaid; or ſome that her ſpeech was related unto, God knoweth: but ſome did *detract* from, and wreſted her Expreſſions: and thus "raiſed an *ill* report. *If the receiver be as bad as* "*the Thiefe; one had need be wary; leſt hee receive* "*prohibited goods.* Some *other* falſe reports, ſome have *made*, and others have *ſpread* already: but this may be an *Item* to all, to take heed, *what* they hear, and of *whom:* and to warn all that are profeſſed Chriſtians, not to come ſhort of *Ariſtides* a profeſſed *Heathen*; who us'd to lend but *one ear*

'to

‘ to a party preſent, that inform'd him againſt one ‘ abſent; and to lay his hand on his *other* ear; ſigni- ‘ fying to the *reporter*, that hee would *reſerve* one ‘ ear for the party abſent; and not *judge* the caſe, till ‘ he heard the other alſo.’ Shall not *Ariſtides*, and heathen *Fœſtus* riſe in judgement againſt many in our generation, and condemne them? When we ſee how *Fœſtus* alſo would not paſſe judgement againſt *Paul* being abſent, though he had *information* againſt him, not by one or two, but by *many*; and thoſe alſo being of his own * ſect [* Act. 26. 5. 6, 7, 22.] and Religion in the main, and of ſpeciall note and ſtrictnes among them: yet being *deſired* by them, he refuſed it, ſaying, *It is not the manner of the Romanes, to deliver any man to* [m] *dy, (ſo to judge him,) before that hee which is accuſed, have the accuſers face to face; and have licence to anſwer for himſelfe, concerning the crime laid againſt him.* [m] Act. 25. 15, 16.

[n] A good name is better then great riches. Pro. 22. 1. Pro. 25. 18. Therefore it is worſe to rob or wrong one in this, then in the other. [o] Pr. 18. 19.

June 3. 1647. She told the *Relator*, how the Lord prevented her ruine, about *Feb.* laſt, *viz.* That one night ſhe watched till her *Mother* was aſleep; and then ſtole out ſoftly from her, taking the key of the buttery dore; which ſhe opened, went in, and locked it to her, taking the key with her; ſo to make ſurer her diſpatch without lett: and there being

ing a window to the Houſe-tiles, ſhe crept out, (to do like *Iudas*, to caſt her ſelf down to diſſolve her ſelf;) and in the dark ſhe *ſaw* there a fire, and *Satan* as a *roaring Lyon* in it: yet ſtill being perſwaded (through his deluſion) there was no other hell, but that ſhe felt in her conſcience; ſhe went within a quarter of a yard of the edge, being ready to leap down, when none ſhould ſee or hear her; and now was no creature to hinder; then was this ſpoken to her diſtinctly; *Thou ſhalt not fall down, and burſt aſunder, as* Judas *did, and ſo diſhonour God that made thee.* Vpon this, the *ſight* vaniſhed, as if it never had been: and ſhe fell not down, being thus kept from it; and ſate down by the *chimney* there; and after a while, beat her head againſt it, till it *ſweld* abundantly: and the more ſhe daſhed it, (then, and at other times,) the leſſe ſhe felt it. Her tender *Mother* awaking, miſſed her, and ſought about, and cauſed one to break open that buttery door: and crept out, and there found her *Daughter*; who had not power then to leap down from her; but when her Mother would have her come in at the window, ſhe tumbled down, her *head* falling on "the *bricks*: which, with other ſuch hurts before "and after, (ſhe oft ſo beating her head,) was one oc-"caſion of her *head* and *eyes* ſo great weakneſſe of "late.

After that *deſparate* attempt, ſhe had ſecretly got "a *knife*, and hidde it, to diſpatch her ſelf withall: and then ſhe was glad, and not ſo troubled: ſo that

her Mother hoped ſhe was now better. And on a *Munday* morning, ſhe deſired of her Mother, to heare the *Lecture* at night by Mr *Carter* at *Fiſh-ſtreet-hill*, and firſt entreated ſhe might goe ſee a neighbour; which her Mother granted, hoping ſhee now might truſt her to goe. That neighbour not being within, it was caſt in her mind to go to *Lambeth-Marſh*, (which ſhee had alſo purpoſed in the morning,) there to diſpatch her ſelfe: and therefore had ſhe taken the *knife* alſo with her. [of which ſee more p. 159. Over the bridge ſhe thus went, and quickly came to *Lambeth-Marſh*; There ſhe went towards the Trees, and ſaw them dry without leaves, or fruit; and thought, ſo was her ſoul, as they. She ſate down by a ditch; and ſtudied whether ſhe ſhould drown her ſelf in *Thames*, or there? and concluded *there*; becauſe *there* it was more private, that none might hinder her. Then ſhe thought, (as ſhe had often thought on the like ſad occaſion,) ſhe muſt like *Judas*, firſt *repent*, and then * undo her ſelf: (* *Mat.* 27.5.) as if that would ſerve. Whilſt ſhe was about this, two that ſeem'd to be Miniſters, ſaw her ſitting there alone, came to her, and *asked* her, how ſhee did? (for now they ſaw her weeping;) and why ſhe ſate there? Shee had no power to conceal it, but ſaid; *I am not well, I am as ſad a Creature as any on earth. I ſee my condemnation, and nothing els. I cannot be well till I have taken away my life.*

Min. Whither were you going?

S. Anſ. *I had thoughts of hearing* Mr Carter *in Fiſh-ſtreet-Hill.*

Min. This is not a place for ſuch a one to ſit in: and by Gods help, we will bring you thither. So thither they brought her. But as ſhe went, It was put in her miude to go thence that night to the *Dog-houſe*, (ſhe had heard of) in *Moorfields*, there to offer her ſelf to the Dogs, to eat her up, that her Mother might never hear of her more. But at the Sermon her *Mother* ſeeking her, eſpied her: and ſhee again hid her ſelf beyond others: but her Mother again found her, and had her home. This was but about a moneth before *April* 6. beforeſaid, of her *deliverance*.

Iune 8. being *Tueſday* the *Lecture*-day there, (where Mr *Ed: Richardſon* of *Yorkſhire* the *Relators* friend, was deſired to preach:) upon occaſion of *two Paſſages* in his Sermon, two *Queſtions* were put to her. (Her anſwers were ſuitable to his reſolutions.)

Qu. 1. whether perſons that rightly beleeve in Chriſt, doe not firſt feel their great need of him?

S. Anſ. *The Goſpel is the Miniſtery of the Spirit. He convinceth of ſin, becauſe they beleeved not: and what great need they have of Chriſt: and till then, they never rightly beleeve. I have found it hath been ſo with me. No ſin is like the ſin of unbeliefe. The enemy is the Grand enemy of the ſoul: that* ſin, *is the Grand ſin of the ſoul. Though it be the great ſin of all, and the damning ſin. That yet Ieſus Chriſt ſhould not only bid ſuch a one believe, but give it to believe, it is to be admired.*

2. *Queſt.* Whether many are not worſe by hea-

ring

ring the Goſpel of Grace in Chriſt to the ungodly, and chiefeſt of ſinners?

S. Anſ. Many are worſe, and many are better. The Word by the Goſpel is to be preached to the world of ſinners; that is, the Word which became fleſh[z]. (y 1 Pet. 1. 25. [z] Joh. 1. 14.) That Chriſt came not to be miniſtred unto, but to miniſter, and to give his life for a ranſom for many[a]. *He is not to be miniſtred unto by works of our righteouſneſſe, or our preparing our ſelves firſt for him, or any worthines in our ſelves,* to miniſter, *that is, to ſupply our wants: firſt the Spirit, and therewith, righteouſneſſe, peace, and joy; which make an empty Soul, full indeed;* and to give his life, *not to* ſell *it to them that have* money, *but to* give *it, to them that have none:* his life, *no leſſe price: a* ranſome *for us bondſlaves: that were in* bondage, *to Satan, Sin, and corruption:* for many, *for a numberles number, that none can number; ſo they are indeed, if all be gathered together: though but a* few *in compariſon of the reſt: for* many are called, but few are choſen[b]. *Its there for* many; *here for* few. Many *are called by the word to Beleeve, and to Repent: all, where the Goſpel comes: but* few *are called out of their ſinfull ſtate.* ([a] Mar. 10.45. [b] Mar. 20.16.)

June 10.47. It being now above 75. dayes ſince ſhe did eat at all: and full 65. dayes ſince ſhee did ſip or drink two dayes together, her drink beeing onely fair water for about twenty dayes: and ſince that, ſome ſmall beer: and both theſe only at once

ſtill in two, three, or four daies; of late in four or five daies once; and then no more till about ſo long after; ſhe having never been able to ſtir out of bed, ſince *April* 6. being 65. daies, through her great weakneſſe; eſpecially in her *head*, by her ſo *beating it againſt the walles in her Terror*) and now ſhe being very weak, unlikely to live, unleſs ſhe took ſomwhat; [except he who ſo miraculouſly had upheld her ſo long, ſhould hold out the ſame great power and goodneſs ſtill unto her; ſhe not having taken ſo much as a ſip of any thing at all, for four or five daies laſt, nor ſo much as moiſtned her mouth or lips in all that time: and had enjoyed very little reſt, for a week together, or more:] The *Relator* perceiving it now, (as from time to time formerly) ſpake to her about eating or drinking ſomewhat.

S. Anſw. *I am not hungry nor thirſty.*

Rela. I have ſomtime neglected my body, till I ſaw I muſt not wrong the Temple of the holy Ghoſt [c]: and then I durſt not but eat, though I had no mind to it; becauſe 'tis an ordinary means of preſerving life and health. (c 1 *Cor.* 3. 17.)

S. Anſ. *I cannot do it; I do not abſtain out of wilfulneſs, for I would if I could: nor have I any command or temptation in my ſpirit againſt it, as if I ſhould not: but it is becauſe I cannot. When I have tried, I am the worſe by it, I cannot digeſt it, and the ſmell of it hurts me.*

The *Relator* durſt not then further urge her: and

being

being ready to depart; She *entreated his visiting* some of the *despairing* souls, that had been with her; and to *pray* for *them*: and for *her self*, that *she might quietly submit to the will of God, to live or die; for she found not such contentedness to live, as she desired, but rather longing to be dissolved, to be with Christ, which was best of all for her.* (Phil. 1. 23.)

So he left her more drooping, weak, and pensive, then at any time; she now to the eye of man, drawing neer to death, as he apprehended, and was much affected with it, and spake of it to some.

* But yet remembring some expressions of Faith, that she had uttered before, touching the raising up of her body, as well as her soul (*pag.* 33.35.) he had hopes the Lord would yet raise up her body, to the praise of his Name, and the refreshing of others, that are despairing, disconsolate souls.

And now, *behold and see the* LORDS *doing, for it is marvellous, and worthy to be remembred.*

That day, and until about ten of the Clock at night, and all that week before-going, especially (on and) since Tuesday beforesaid, she had these words following her, and still as it were spoken to her again and again: *viz. With long life will I satisfie him.* (*Ps.* 91. 16.) At first she took it to be meant of Eternal life in glory, and rejoyced in it. But when it was opened to her, to be also *of long life here*: She thought, that would not satisfie her; and therefore she would not regard it: being so desirous to be *absent* from the body, and to be *present* with Jesus

Chriſt. 2 Cor. 5. 8. a *little glimpſe* of him that ſhee felt, was ſo ſweet, ſhe ſo deſired the *full fruition* of him, that ſhe was not ſo contented to live, as was meet: and as now (having a ſight of it) ſhe deſired prayer for her, that ſhe might be; and that ſhe might quietly lie down at the feet of God, to do with her as he would: that ſhe might not be *ſo weary* of the condition the Lord allotted to her. About *ten* at night, this came in, as if it had been whiſpered to her ſoule from God; *Thou haſt not* wearied *me with thy Sacrifices*; *but thou haſt* wearied *me with thy Sinnes: Yet I, even I am he, that blotteth out thy tranſgreſſions, for mine own Names ſake*[a]; *and will remember them no more for ever; no not for ever. Thou art mine, my deſire*[b] *is towards thee. I will heal thy backſlidings; I love thee freely; I forgive all thy ſins for my Names ſake; as though they had never been committed. Come and ſee, how I have loved thee! How I have ever loved thee! Behold and admire this love of mine. Fathom this ſea of my love if thou canſt, which drownes the multitude of thy ſins: and ſee how I have ever loved thee from eternity, with an endleſſe, boundleſſe, and everlaſting*[d] *love: the number of thy ſinnes, and multitude of thy tranſgreſſions againſt me, ſhall never be able to ſeparate the*[e] *union that I have made between thee and me.* (d Jer. 31. 3. e Ro. 8. 35--39.)

a Iſa. 43. 22-25.
b Cant. 7. 10.
c Hoſ. 14. 4.

This manifeſtation exceedingly melted her heart; and the more abaſed her ſoule before him; And ſhe ſaid; *Lord, What wilt thou have me to doe?*

It

It was anſwered, as that to *Paul*, [*Act.* 22. 10.] *Ariſe and go to Damaſcus, and there it ſhall be told thee what thou ſhalt do:* So (it was given her to underſtand that) *ſhe muſt ariſe* from that ſinfull condition, *and goe*, out of her ſelfe, *to Chriſt*, *and he would tell her what ſhe muſt do.* And as he ſaid to *Paul*, (Act. 26.16.) *Riſe, and ſtand upon thy feet: For I have appeared to thee for this purpoſe, to be a Miniſter and a witnes, both of the things thou haſt ſeen, and in which I will appear unto thee.* So God had bid her *Ariſe*, and he had raiſed her ſoul from the loweſt hell; and now he perſwaded her, that he will raiſe up *her body alſo:* that ſhe might be a *Witneſſe* of the Grace of God, to *miniſter* to others, what hee had *adminſtred* unto her. And that as *Paul ſhould be witnes, both of the ſufferings of Chriſt for him, and of his own ſufferings for the Name of Chriſt:* So *ſhe* ſhould be a witneſſe of both in like manner: and ſet to her *ſeale*, that *God is true, in whatſoever he hath ſpoken, and cannot deny himſelf.* And as *Paul*, when he was to live, and to ſuffer many things; He ſaid, *None of theſe things move me, neither count I my life dear unto my ſelf, ſo that I may finiſh my courſe with joy, and the Miniſtery.* (Act. 20. 24.) So ſhe muſt not count *her life* dear to her ſelfe, no not her being with Chriſt, which is farre better then this *life*: being confident, that *ſhe ſhould finiſh her courſe with joy*: and now ſhe muſt teſtifie and miniſter that Grace of God that ſhe had received, unto others.

Other places of *ministring to others* were brought into her, besides that of *Paul*. Another was of *Peters wives Mother*, Mark. 1.30. *Anon they tell Iesus of her: and he came and took her by the hand, and lift her up: and immediately the feaver left her: and she ministred unto them.* Not to Christ onely, but to others, And so must shee. *As Christ himselfe came not to be ministered unto, but to minister.* Mark. 10. 45.

A *Third* place was, *Luk.* 5.20.25. where Christ said to the man that was sick of the Palsey; *Man, thy sins are forgiven thee.* There he first cured the soul; and then the body, saying, *Arise, and take up thy Couch. And he arose, and went, and glorified God;* declaring to others what God had done for him. And so must she.

Besides those three or four places of *ministring* to others, there were *six places* more brought to her, of such as *Iesus Christ raised up* by his power: and they were set on with power on her soule. One was *Luk.* 7.14. Christ said to the widows son, *Young man, I say to thee, Arise, and he that was dead, sate up, and began to speak.* Yet she desired, if she might have a place to her more particular. Then was given in that in *Luke* 8. end; where *Christ* said; *Maid, arise.* And after that a third place, *Mark* 10. 49. It was said to the *blind man* by *Christs* Disciples; *Be of good comfort; rise, He calleth thee.* He called, that would make him whole every whit. (This was suitable to her whose *eyes* were so weak, and dim.)

A *fourth place*, Act. 9.34. *Peter* ſaid to *Æneas*, *Ieſus Chriſt maketh thee whole*, and he aroſe immediately.

A *fift place* was, *Act.*3.6. *In the* * *Name of Ieſus Chriſt of Nazareth, ariſe and walk: and he aroſe immediately, and leaped, and praiſed God: So thou in the* * *power, and efficacy of the power of Ieſus Chriſt of Nazareth, ariſe and walk; Ieſus Chriſt maketh thee whole.* Then had ſhe *Faith* given her, and *Power* inſtantly, that ſhe ſhould ariſe: but her Mother being aſleep in the bed with her, ſhee forbare, till her Mother did awake in the morning.

So *Name* is put for *power* there, *Act.*4.7.10

Yet there came *one place more*, (more full, more particular, and more familiar,) *Mark* 5. end, *Talitha cumi; Damſell, I ſay to thee, Ariſe; and ſtraightway ſhe aroſe, and walked. And he commanded that ſomewhat ſhould be given her to eat.* Here was her *Eating*, *Ariſing*, and *Walking*. And a full perſwaſion was given her therewith, that ſo it ſhould be with her ſelfe. Thus ſhee lay, fully confirm'd therein; not ſleeping that night at all, but enjoying ſweet *communion* with God, till the morning. And *Iune* 11. when her Mother awoke, and was ariſing, ſhee ſpake to her with tears in her eyes, being grieved that (through that foreſaid penſivenes) ſhee had not ſpoken a word to her Mother, and thereby might offend her, entreating her pardon; which was ſooner granted, then asked. Then ſhee declared what ſweet refreſhings the Lord had given in,

that

that night, with power to her ſoule, in behalfe of her bodies reſtoring: and named the ſeverall places beforeſaid, the *Chapter* and *verſe*, as they were given in to her that night, ſo as they never had been given in to her in all her life before; deſiring the *Maid* that tended her, to turne to the *Scriptures*, one by one; which ſhe did; and read them, to the laſt: She declaring what *power* came with the words into her: the *laſt place*, being, *Damſell, I ſay to thee Ariſe, - and he commanded that ſomewhat ſhould be given to her to eate.* So now ſhe deſired, they would *give her ſomewhat to EAT.* It being demanded what! She would they ſhould give her *ſome broiled fiſh.* Which was a ſtrange expreſſion to them, from her, that had not eat a crumme of bread, or other meat, in 76. dayes; nor ſo much as wet her lips for the laſt four or five dayes. But ſhee ſpeaking with ſuch *power* and evidence, they beleeved. Fiſh was got, and broild, and brought to her: and ſhe with joy in the Lord, did eat of it heartily before them. And ſaid; *She did eat it, becauſe Ieſus Chriſt had ſweetened it before*: *Therefore* ſhe ſaid, *ſhe found as much ſavour, and ſatisfaction, and delight in it, as if ſhe had all the dainties and delights in the world in one:* So was this unto her.

Having eaten, and been refreſhed, and bleſſed the Lord; (not finding the leaſt diſtemper or inconvenience at all thereby;) Then ſhee called for her *cloaths*, (who had not been able to *ariſe*, no nor to hold up her head any while in the bed, ſince

ſince the ſixt of *April* to this 11th of *June*, being 66. dayes: Her *cloaths* being given her, ſhe put them on, and *aroſe*, and *ſtood* on her feet, and *ſate down* in the Chamber, joyfull in the Lord, receiving no hurt thereby. When ſhe cald for the *Fiſh*, (as ſhe ſaid,) ſhe had this apprehenſion caſt into her: *Thou haſt faſted long; thou ſhalt faſt no longer; it was but to make my power known to the ſons of men, what I have done, and what I can do,* (2 Cor. 12.9.)

This the Lord gave a *prolonging* of her life, by *Faith* in the Name of *Ieſus Chriſt of* Nazareth. Thus by *faith* ſhe did *Eat*, and *Ariſe*; and beleeved ſhe ſhould *Walk* alſo. The *two* former ſhe did that inſtant *June* 11. The *third* was reſerv'd to try her and others, till the Lord ſhould ſee fitteſt.

About the ſame time of *June* beforeſaid, the *Relator* heard of one *H. T.* that then had great enjoyments of God, and could not take in a crumme or ſip of the creatures, for full *ſix dayes* together, yet being in bodily health. It being beleeved by many good people, the *Relator* deſired to ſpeak with the *party*, who is of *approved godlines*; and did; and was certified thereby of the truth thereof, *viz.* from *Iun.* 9. the end, till the beginning of *Iun.* 16. 1647. And that both in that time, and before, *the Lord had given in ſeverall diſcoveries of things to come.* Some particulars whereof were then related, (*viz. Iun.* 19.) It ſeemed ſtrange to him. Yet he durſt not then reject it, being related in a tender modeſt manner, *exalting God* therein. Since this he hath recalled theſe particulars following.

1. That

1. *That* its *no* where ſaid in *Scripture*, that Prophecy, or Miracles, or knowledge are ceaſed.

2. That M. *Fox* in the *Book* of *Martyrs*, cites many *Miracles* wrought, and *Prophecies* uttered both in the *firſt hundred* of yeers after the Apoſtles; and in the *ſecond, third, fourth, fifth*, and ſo on along to his time. The like do *Euſebius*, *Socrates*, and other Eccleſiaſtical approved Authors, unto their times. M. *Fox* cites *Prophecies* of late times alſo, revealed to *John Hus*, to *Martin Luther*, yea and to *himſelf*. Beſides other experiences he hath known of.

3. He hath weighed ſeveral *Scriptures*, that ſeem to hold out ſuch things; as, *Ioh.* 16. 8, 13, *I will ſend the Comforter, and he ſhall convince of ſin, of righteouſneſs, &c.--- And he will ſhew you things to come*: and *Act.* 11.28. *Act.* 21.9.&11, *Agabus*, and *Philips daughter* propheſied, *Act*, 2. 13, 16, 17--33. 38, 39. with *Ioh.* 7. 38. 1 *Cor.* 12.8.10.28.31. 1 *Cor.* 14. 1. Hence he feared to judge or ſpeak ill of what he knew not, and had no experience of in himſelf: But rather judged, he ſhould *try the Spirits whether they are of God, becauſe falſe Prophets are in the world*, 1 Joh. 4, 1. Rev. 2. 2. And ſhould admire the Lord in his grace to worthleſs wormes: and ſhould pray for the accompliſhment of the aforeſaid *Scriptures*; as the *Diſciples* prayed thus; *Now Lord, behold their threatnings, and grant to thy ſervants, that with all boldnes they may ſpeak thy word*; (the meanes therof followeth,) *by ſtretching forth thy hand to heal: and that ſignes and wonders may be*

done

done by the Name (or power)*of thy holy childe Jeſus*, Act. 4. 29, 30. & *Luk.* 17. 5, 6.)

To return: Miſtris *Sarah Wight* aroſe from bed, and ſate up daily, from *Iune* 11. till the 25. being *Midſommer quarter* day. Yet ſhe remained weak. Her *Mother* and her ſelf before *Iune* 25. had deſired that ſuch as had ſought the Lord for her, might ſolemnly *Praiſe the Lord with her*, for ſo anſwering prayer, for her ſoul and body. It was concluded to be *Iune* 26. When, behold, the Lord gives in the *third mercy* before believed and hoped for, the very day fore-going it; that their mouths might be the more filld with the high Praiſes of God, for "this addition, *viz.* That by Faith ſhe was ſtrengthned, (as before to *Eat*, and to *Ariſe*: ſo) now to "*WALK*. And thus it was (as her ſelf related it the ſame day, *viz. Iune* 25. 1647.) The night before it, ſhe was very ill, till about two in the morning. Then it was hinted into her ſpirit, that formerly the Lord had promiſed to her, that ſhe ſhould *Ariſe*, and *Walk*, and *Eat*: And as he had performed two of them, in cauſing her to *ARISE*, and to *EAT*; ſo now he was to fulfil the Other, in cauſing her to *WALK*. Then ſeveral *Scriptures* were brought in to her, with *life and power*: amongſt others, theſe; Acts 3. 6. *Peter* ſaid to the Cripple, *In the Name of Ieſus Chriſt of* Nazareth, *ariſe and walk: and immediately he received ſtrength; and ſtood and walked, and praiſed God.*

Another was John 5. 8. *Ieſus ſaid to the man at*

the

the Pool, Riſe and walk: and immediately the man was made whole, and walked. Another was *Dan.* 10. 17-19. *When Daniel was weake, one from God touched him, and ſaid, O man greatly beloved, fear not, Peace be unto thee; Be ſtrong, yea be ſtrong.* He was weak in Spirit, and in body; and here it is twice ſaid, *Be ſtrong:* and now he was ſtrengthned in body as well as in ſpirit; *and he ſaid, Let my Lord ſpeake, for thou haſt ſtrengthned me.*

Another place was, *Cantic.* 2. 10, 11. *Riſe up my love, my fair one, and come away, For the winter is paſt.* (With this Paraphraſe) The *winter* of afflictions, and temptations is paſt; and the *ſummer* of joy and conſolation is come: and the Sunne of righteouſneſſe is riſen, which makes it a *ſummer* indeed.

The laſt place hinted in, was *Eph.* 3. 16. *That he would grant according to the riches of his Glory, to be ſtrengthned with might by his Spirit, in the inner man.* This (ſaid ſhe, in relating it in the morning,) was ſpoke to me; and I did believe it was ſo abſolutely. And as *Daniel* was ſtrengthned immediately; *So was I ſtrengthned immediately:* and was vile, and would be more vile in mine own eyes, that the Lord alone may be exalted.

Thus ſhe told her Mother, and another Chriſtian friend: and ſaid ſhe had received ſtrength.

Having declared this, with joy in the Lord, in the morning, *June* 25, being *Midſummer day*, 1647. then ſhe herſelfe opened her *head* and kombed it:

which

which ſhe durſt not ſuffer to he done the day before, no nor for about twenty-four weeks before; becauſe it was ſo exceeding weak and ill, through her ſo beating it in her former terror, that ſhe feared it would not hold well together, if it were opened, and of late ſhe had not bodily ſtrength to do it, till that morning. And now, having dreſſed it, ſhe neither fainted, nor got cold thereby: but deſiring her Mother, with the Maid, to *call on the Lord, Who is worthy to be praiſed*; ſhe got up immediately, and *ſtood* on her feet, *and WALKED, praiſing the Lord.* She not having walked, nor had ſo much bodily ſtrength, in *fourſcore* dayes before: namely, not ſince that *ſixt* of *April* beforeſaid.

Thus the Lord the more fitted her for rendring *Praiſe* to his Name the day following: And hereby he gave in to her friends, greater encouragement, and the more occaſion of *High Praiſes* to our God.

Iun. 26. the day appointed thereto being come, there met together Mr *Barker* Miniſter in *Garlick hill London*, and the *Relator*, Mr *Sprig*, Mr *Brag*, and Mr *Iſaac Knight*, lately of *Holland*, with many other Chriſtian friends, to *magnifie* the Lord with them. It was a ſweet and joyfull day to many there aſſembled: Much of God was ſeen therein.

The Party walked down, from an upper, to a middle-roome, the place prepared for the dutie; ſhe being veiled; the Lord having made her the more low in her own eyes, and having the more melted

melted and humbled her ſoul, by the greatnes of his goodnes towards ſuch a one: (which frame, the Lord continue to the end.)

The Occaſion of the meeting was declared; Many of the moſt materiall of the former paſſages of the Lords ſpeciall providence, being related, in a way to exalt the *LORD* alone, and not a worthleſſe *Creature.*

Praiſes were then rendred to the *Name of the Lord,* which *is exalted above all bleſſing and Praiſe.* (Neh. 9. 5.) In ſpeciall with reſpect to this mercy, to ſoul and body: and to the Glorious *Attributes* of God, manifeſted herein.

Some Inſtructions were alſo given, for ſome direction and furtherance herein, both to the *Party* her ſelf, and to her *Mother,* and to *all* preſent. Amongſt others, ſome from 2 Chron. 32. 25. *But Hezekiah rendred not again, according to the benefit done unto him; for his heart was lifted up; therefore there was wrath upon him,*

Whence was obſerved:

1. *That the mercies of God, require rendrings unto God:* rendring the glory thereof to him.

2. That *the meaſure of rendring back, that the Lord looks ſhould be endeavoured, is, according to the benefit done to them.*

3. That *all neglect of thanks or rendring againe, ſprings from pride,* (or the lifting up of the heart,) thats the root.

4. That *the Lords choice ſervants, are very ſubject*

to

the fearefull ſinnes of pride and unthankefulneſſe.]

5. That *the wrath of God is againſt* [*pride and*] *unthankefulneſſe: The Lord takes it heavily, when his people walk* [*proudly or*] *unthankfully.* The *firſt* was then inſiſted upon; which being opened, confirmed, and applied; and praiſes further rendred, with prayers ſuitable: there was then a time of bodily refreſhing in a cheerfull manner, after the midſt of the day, *eating* and *drinking* of what was *ſweet* and *pleaſant*[a]: ([a] *Neh.* 8. 10.) that it might *not* be as a *day of faſting*[b] ([b] Joel 2. 12. 14.) This was but ſhort, and moderate; that it might be no hindrance, but rather a furtherance to the main work then intended. Having eaten, and bleſſed the Lord; further *Inſtructions* were given from the words of our Lord Jeſus to his own Diſciples, in *Luk.* 10. 20. *In this rejoyce not, that the Spirits are made ſubject to you; but rather rejoyce, that your Names are written in Heaven.* Where is held out to us:

1. That *evill Spirits have been made ſubject to Chriſts Diſciples.* [and ſo they ſhall be,[c] *Mark.* 16. 17.[d] 1 *Cor.* 6. 3.]

2. That *the Prime cauſe of rejoycing is, that one knows, his Name is written in Heaven.* He is *known* there what he is, he is of *eſteeme* there, he hath *intereſt* there, and happineſſe there.

3. That *even the Diſciples of Jeſus Chriſt, are prone to be carnall* or fleſhly *in rejoycing: and not ſo ſpirituall as is meet.*

Praiſes (with prayers) again and again being rendred in the Name of Jeſus Chriſt; and thoſe for whom nothing is prepared, being remembred; (Neh. 8. 10.) and *Concluſion* being made; the Aſſembly in convenient time was diſmiſſed; many being greatly refreſhed in the Lord, who had thus exalted his own great and glorious Name, in *cauſing LIGHT, thus to ſhine out of DARDNES*; reſtoring her ſoul from ſo deep deſpair: and thus *wonderfully raiſing up her body*, that had bin long, to the eye of reaſon, ready to ſee *corruption*. And as her *Brother* Mr *Jonathan Vaughan*, before her *ſouls enlargement*, had writ from *Oxford*, confidently, that *Jeſus Chriſt would deliver her*: (as is touched before in *pag.* 5.) So he having been brought to *London* by a good providence juſt at that time, to ſee it done, (as *pag.* 25. and 29.) when he was returned to *Oxford* before the end of *April* 1647: He writ thence; *That he made no doubt, but the Lord would reſtore her body alſo to its perfect health*; though then it drew neer to death: His words were theſe:

Moſt dear Mother, I am conſtrained to confeſſe with thankfulneſſe, that it was an Almighty Providence, indulgent to me, which brought me home to you in a moſt ſeaſonable and acceptable time: in which I have both heard and ſeen the goings forth of the Lord towards my choice and precious Siſter, to be in love, mercy, and peace. The ſtrong man is diſpoſſeſſed by a ſtronger, Chriſt (the hope of Glory,) now reigning in her. I make no doubt, but the Great Phyſician, the

good

good Samaritan, *who hath powred out into her wounded Conſcience his wine and oyle; will reſtore her body to its perfect health: whereby ſhee may be able in the land of the living, to declare the Riches of the free Grace and love God, to poore ſinners. I came ſafe to* Oxford, *I praiſe God*, &c.]

June 30. being the *Monethly Faſt-day*, ſhe went to *Great Alhallows* London, (it being neer *Lawrence Pountney*,) and heard Mr *John Simpſon* there, [he having known her ſoule in adverſitie, was deſired to have helped there in the *Day* of Praiſes; but was hindered by his Preaching that day elſewhere; Mr *Prime* the Miniſter of *Lawrence Pountney* had an impediment, that hindered him alſo, where he was deſired.] After the *Faſt-days* Sermons were ended, her heart was drawn out to go to two women, that were in deepe deſpaire, for refreſhing them by the comforts ſhe had received, being greatly affected with their ſad conditions: And the day following, being *July* 1. ſhe ſo went, to another woman in like condition: (one of the former women, and this, having been with her ſeverall times of late, ſince her ſoul was comforted:) By ſpeaking much to them, and by going ſo farre, (about a mile (to and fro) this day, and about as farre the day before,) ſhee was much wearied and ſpent; ſo that her body was in ſome weakneſſe, for ſome dayes after. And this was the more encreaſed by the reſortings to her daily, of many in *Lon-*

don, who would draw out expreſſions from her, to her further ſpending of her ſmall ſtrength. Hence, that ſhee might be the more *retired*, and recover ſtrength, for further ſervice among the little ones, that are afflicted, &c. her tender *Mother* did procure for her a place at *High gate*, neer a friend there, a few miles diſtant from *London*. *The LORD hath given her to enjoy much of himſelfe in the City: as much (may he) hath he now given her in the Countrey. We cannot leave her better, than in theſe enjoyments, which are a Chriſtians ALL IN ALL.*

Before that her retire into the Countrey, the night before *July* 4. (which was the *Firſt day of the week*, now cal'd *the Lords day*,) (it being but three dayes before her removall into the Countrey,) ſhee had a *Dream* or Viſion; which left ſo deep an impreſſion on her Spirit, that after ſhee aroſe, ſhee wrote it down; and related it to her *Mother*, and to the *Maid*; by whom the *Relator* hearing of it, asked her about it, and deſired to ſee the writing: The ſubſtance of it was this:

On Saturday-night laſt, I was in a Dreame, in great terror; and ſo quaked, that the bed did ſhake under me. I ſo wept, that my face was wet, when I awoke. I apprehended my ſelfe violently hurried down a very ſteep hill; and being therewith terrified, it was darted into me preſently, that it was the Hill where the ſwine that were poſſeſſed with Legion, *ran down violently into the Sea, that was at bottome of that ſteep place. And as I was thus hurrying down the ſame, I ſaw a*

I apprehended Horſes, red and white, and black, and of ſome other colour, were running down before me. And being thus carried down a great way, and through the depth of it and darknes that was, I could ſee no bottom of it; being overcome thereby, I cryed out to God, Lord help, I periſh, I periſh; I am not able, I am not able to go down it. *And wept. A voice preſently anſwered me,* I am able to carry thee upon Eagles wings[a]. ([a]Ex. 19. 4.) *And inſtantly, one like the appearance of a man, (but the glory of him was ſo great, I cannot expreſs it; he) came, and took me in his armes; and carried me down to the bottom of the hill. And then he ſaid to me concerning the appearance of the* [b] Horſes, *that were hurried down before me;* Theſe are all thy ſpirituall enemies; and I have trampled them under my feet [c]. *And then he carried me in his armes up to the top of the hill: and then, and not till then, he told me the reaſon why he carried me firſt down to the bottom of the hill, ſaying;* I could have carried thee at firſt to the top, and not to the bottom: but thus I did, that thou maiſt prize the mercy the more, in delivering thee from the lowermoſt hell: and that thou maiſt prize Heaven the more. *And he further ſaid,* I have gone before thee, & have made crooked places ſtraight before thee, and have broken in pieces the gates of braſſe, and have cut in ſunder the barrs of iron: I have done it for thee. *He that carried me, and ſpake thus to me,*

[b] As good Angels are ſent to and fro, *Zach.* 1. 8. 10. So bad ones go to and fro in the earth, *Iob* 1. 7. 1 *Pet.* 5. 8.

[c] *Rom.* 16. 20.

was ſo glorious, that its beyond what I can expreſſe. Upon this I awoke, my cheeks being wet with weeping. And conſidering and muſing about this; immediately this was brought to minde: Wherein have I made thee accepted? Is it not in my beloved Son, in whom my ſoul delighteth?([d]*Mat.*3.17.*Eph.*1.6.)

The glory of this was ſo great, ſhe could not tell how to ſet it forth: and then was it brought to minde, that it is called in the Scripture, *Riches of Glory*, [e] Epheſ. 1. 18. *Riches of his Glory*, Eph. 3. 16. *Glory of his Grace*, Eph. 1. 6. *Riches of his Grace*, Eph. 1. 7. *Exceeding riches of his grace*, Epheſ. 2. 7. In the morning ſhe cauſed *Hannah Guy*, the Maid that attended on her, to turn to the places, and to read them.

The *Relation* hereof was taken as is before-ſaid, the ſeventh of *July*, 1647. being the day of her going from *London* into the *Countrey*, (to High-gate,) to be the more retired, that here was daily tyred or wearied out, by many, eſpecially afflicted ones in ſpirit, that daily reſorted to her. (An honoured friend, that ſhould not be named, affording her the courteſie of the Coach, for her better conveyance.)

The LORD having thus far carried on his own glorious work in an *Earthen Veſſel*, and brought things to ſuch a ſweet period; we may *Conclude* with joy in the Lord; having heard herein of his ſo notable and marvellous a work: of one he hath *brought from the jawes of hell, to the joyes*

joyes of Heaven: from such Terrors (so occasioned) to such *perfecting of praise, out of the mouth of a Babe:* enabling such an one now, so to improve and make use of the *holy Scriptures*, to despairing souls, and otherwayes. Raising up not onely her soul, but her body also so wonderfully, by FAITH in his Son, 1. *to EATE:* 2. *to ARISE:* 3. *to WALK.*

And now, *Is this nothing to you, O ye that passe by*; you that read, or that stand, or sit by? Is there nothing that the Lord hereby speaks to your heart? [f] *Mic.* 6. 9. *The LORDS voyce cryeth to the Citie, and the Man of wisdome shall see thy Name: heare ye the Rod, and who hath appointed it.* Hath the *Rod* a *voice?* Doth the *rod* of affliction speak to thee? Dost thou hear what it saith? And doth this *Work of Gods wisdome and mercy speak nothing to thy soul?* If thou wouldst desire to make the best *use* thereof, but seest, thou art *not such a man or woman of Wisdome*, as to *see* and *heare* so fully as thou desirest, what it may speak to thee; *What honey may drop to thee out of this Rock* [g] (gPsal. 81. 17.) And therefore thou desirest to be helped herein, *What benefit may come to us from this consideration?*

Ans. Much every manner of way, if the Lord will please by his Spirit to put an edge to it, and to set it home to our hearts with a strong hand.

1 *Use.* Seeing the *Works of God declare his Glory*, and are for our edifying, as truly, and as well, as any other Ordinance, (as *Psal.* 19. 1. *Psal.* 8. 3, 4. *Psal.* 145. 5, 6, 7, 10.) [I say not, as much as the

word, *Pſal.*138.2. but as truly, and ſo *as well* as it, *Pſal.* 19. 1-7, 8. *Rom.*1.16.20. *Act.*14.17. *Act.*17. 26,24. 27. *Act.* 8. 4, 5,6,7. *Act.* 10.35.42.]

1. That therefore, the Lords ſpeciall works, *the workings of his holy Spirit*, being honorable and majeſticall, *are to be ſought out* (as moſt precious things) *of all that have pleaſure* or *delight in them*, *Pſal.*111.2, 3. Seing *he hath done them to be remembred*; Why then is there a ſlackneſſe in any of us, (who profeſſe we delight in God and love him,) to ſearch out ſuch ſpeciall works as theſe, when we heare ſome hint of them? Thus robbing *God* of that *honour*, and our *ſelves* of that *good*, that might have accrued thereby: and ſhewing our ſelves like the *bruitiſh man*, Pſal. 92. 5, 6. Pſal. 28. 4, 5. Iſa. 26. 11.

2. *Uſe*, *That we thinke not ſtrange if we heare of ſome in deep deſpair*, and *judge not hardly* of ſuch, as ſpeak great things againſt themſelves: but rather judge, what a *burden* is the leaſt ſin, if it be *felt* as tis indeed? This is the *fruit* of ſin: ſuch may be neerer the enjoyment of mercy, than *ſinners* in *Zion*, that are *at eaſe*: and then *careleſſe Daughters*, *Iſa.* 32. 9. 11. *Iſa.* 33. 7. *Pſal.* 73. 3, 4. 14, 15.

3. *Uſe.* To be a *Caution*, and as *a Warning-Piece* both to all *Superiours* and *Inferiours*. 1. To all *Superiours*; whether *Husbands*, *Parents*, *Maſters*, or any *Officers* in *State* or *Church*, to beware of *urging any*, by any means, *to doe*, ſpeake, ſubſcribe, *or act any thing againſt their conſcience*, *or with a doubting*

ting Conſcience: though themſelves are perſwaded of the lawfulneſſe of the thing, as it was with her ſuperiour: but yet as you have heard (*pag.7.*) this was one of the firſt chief occaſions of this ſo terrible a condition to this lately afflicted handmaid, for divers yeares; and was no ſmall occaſion of trouble to the ſaid *Superiour* afterwards.

2. *Branch.* The like *Caution* it may be alſo, *to all Inferiours*, to *wives*, to *children*, to *ſervants*, *flocks*, and *ſubjects*; againſt fearing *man*, that ſhall *dye*, more than the *living God:* and obeying man, rather than God, by doing, ſpeaking, or acting of any thing, to pleaſe men; that the word or conſcience ſhew, to be diſpleaſing to God. Leſt for your ſo doing, your terrors & puniſhment, may be as great, or greater than thoſe of this hand-maid, for the like offence: Yea *leſt God tear you in pieces, and there be none to deliver you*, Pſal.50.22. and left both you and your Commander repent, when it is too late.

I heard of a Maid in *Suffolk*, whoſe *Parents* feared ſhee ſhould grow too pure and preciſe: and on a *Firſt day*, (now cald *Lords day*) evening, the *Mother* bid her do ſome work: which *ſhe* judging unlawfull, (or at leaſt doubting of,) *entreated to be ſpared in it*; but her *Father* threatning to beat her, *ſhe did it*; and the next morning ſhe kept her bed; and ſo did ſhe many weeks together upon it; being terrified in *Conſcience*, *for her preferring man before God:* being unfit for work, it repented her Parents,

rents, and her ſelfe too, too late: I never could hear that ſhe got any comfort.

Alſo a *young Gentleman*, being a ſcholar, of whoſe deep deſpairing of ever being ſaved, and of his ſtrong perſwaſion that he ſhould be damned, Maſter *Caſe*, Maſter *Whitakers*, Maſter *Chr. Love*, and the *Relator*, with many other Preachers & Chriſtians, had notice, and ſad obſervation. His *Father* a Gentleman in the Countrey, brought him up to *London* to procure ſome to ſpeak to him, and to pray for him, having him preſent with them. This Chriſtian duty was ſolemnly performed by thoſe before-named, and by others, in ſeverall ſolemn *daies of Faſting and Prayer*. The beginning and chief *firſt moving cauſe* of thoſe ſo ſad perſwaſions was, *becauſe of the Oaths and Subſcriptions impoſed by the Governours in the Univerſity, which he ſubmitted to*, (with the multitude that ſtuck not at them) *though he had his Conſcience warning him; yet thus doubtingly, or againſt his Conſcience, he yeelded to the Ordinances of his Superiours. But his thus doing, brought great ſorrow on his own ſoule, and on his Parents and friends, that ſympathized with him.* Amongſt others, the *Relator* could more *ſympathize* herein, than many others, in regard himſelfe had been much affl cted in Spirit, for his *Univerſity Oaths* and *Subſcriptions: and yet had found that though his ſinne abounded therein*, (it being done with a ſtaggering, (or worſe, with a reluctating) Conſcience,) *yet the* [n] *Grace of God had the*

the more abounded, and been magnified *towards him* in manifesting that he had forgiven so foul and hainous sins. ([n] *Rom.* 5. 20.)

After all meanes used with this young *Gentleman*, many severall dayes, he returned home more wounded and terrified; because so *many* had taken so *much* pains with him, and he was *no whit better*; and therefore *far the worse* in his account; as he shew'd after his returne home, in many sad Letters, in black lines, to the *Relator*; and *because he could write no other language, but the language of hell*, (as he said;) *he therefore would cease to weary him with it.* And so he ceased writing. And although since that time, the Lord hath given him hopes of his love in pardoning his sins, and transgressions; yet these sad *examples*, (and many moe of like nature that might be produced,) may suffice for a *Warning to Heads and Governours in Universities, and Corporations*; and to all *Magistrates, Officers, Masters, Husbands, and Parents, all Superiors* whatsoever; to beware of *laying on heavie burdens, by* [o] *Oaths, Subscriptions*, or *Commands*, on any persons; whose *Consciences* when they are *distressed*, they are never able to relieve or *release, from Hellish continuall feares and torments.* (Psal. 50. 22. Matth. 27. 3, 4.)

And for all Persons, to *keep the*

[o] Seeing OATHS should be given and taken onely in such *cases*, & in such *rite* and *forme*, as is warranted by the word of God (viz. *in truth righteousnes*, & *judgement*, Jer. 4. 2. Revel. 10. 5, 6. *To be an end of all strife*, Hebrews 6. 16.) *Be-*

cauſe of Oaths (ſo frequent, not warranted) *this land mourneth*, Je. 23. 10. Oh that Reformation were herein, as in all things elſe!

the heart and Conſcience, [a] *above all keeping*; *Fearing God*, *above all*. ([a] Prov. 4. 23. *Hebrew*. Luk. 12. 4, 5. Act. 5. 29. Luk. 14. 26, 27. 2 Tim. 4. 12, 13. Heb. 10. 26, 27.)

Fifthly, Learn hence to *fly cenſuring* the moſt vile and *deſperate* of all ſinners. Say not, *they are Reprobates*, though they are *damn'd already* in their own perſwaſion; as this Party was. So was Mrs *Honywood*, Mrs *Drake*, &c. and yet obtained mercie.

Sixtly, Be not *weary* therefore of uſing all good *means* for help to ſuch as are hopeleſs and deſperate, as theſe parties were. The Lord may come in the *laſt hour*. *He is not weary*, *nor* [b] *faint in ſeeking your good daily*. ([b] Iſa. 40. 28.) However, your [c] labour of love is accepted of the Lord. ([c] 1 *Cor.* 15. 58.)

Seventhly, Limit not the *Holy One of Iſrael to any outward means whatſoever*; ſeeing he gave this Party Faith and glorious joy in himſelf, when ſhe "was ſtruck *deaf and blind*; that till that deafnes, "was as one in hell already. But rather believe the "Proverb, Jehovah ijreh, *Jehovah will be ſeen in* "*the Mount* [d]. ([d] Gen. 22. 14. ſee *pag.* 87. 94.)

Eighthly, Exalt the Lord the Creator [e] alone, and not the Creature: Say not, *What a one is ſhee?* But,

[e] Iſa. 2. 11. Pſal. 8. 1, 2. Act. 3. 12.
[f] Mic. 7. 18
[g] Iſa. 42. 8.

What a [f] *God is he?* in all reading, or ſpeaking, of her, or to her. For the Lord is jealous of his glory, and will not [g] give it to an image of him.

Ninthly,

Ninthly, Behold here, what's the *moſt effectuall means of humbling* the heart and melting it; and of furthering *faith* and *love*; and what's the *greateſt ſupport* and comfort in the greateſt troubles and burdens about ſin: namely, *the diſcovery of the abundant* [h] *Grace of God in juſtifying the ungodly*; *in giving his own Son to reconcile* [i] *enemies*; *and the love* [k] *of Chriſt, whilſt we were in our ſins, and had nothing in us that is lovely, that yet he ſo loved us, as that he gave himſelfe for us.*

[h] Eph. 2. 4. Rom. 4. 5.
[i] Ro. 5. 6. 10 Iſa. 53. 5.
[k] Eph. 3. 19. Eph. 5. 25. Ez. 16. 6. 8.

Tenthly, and laſtly, Let all ſuch as read or heare theſe wonderfull dealings of the Lord herein; *Conſider how it is with their own ſoules.*

Firſt, If the Lord hath ſealed thee by his Spirit to the day of Redemption: in the Spirit magnifie God, and feed on him, and on his Sons love daily, in the Goſpel promiſes and priviledges: And *the more thou haſt received, be the more humble* [l], *and thankfull to God, and ſerviceable to him in* [m] *the Power of his Son*; *and the more pitifull, and tender to others* [n], *conſidering thy ſelfe* [o].

[l] 1 Cor. 4. 7.
[m] Pſ. 116. 12.
[n] Tit. 3. 2, 3.
[o] Gal. 6. 1.

Secondly, If thou haſt no experience of ſuch kinde of ſpeakings of the Spirit to thee, or of ſuch manner or meaſure of Faith as here is mentioned; (both of which the *Relator* wanting, waits for;) 1. *Doe not decry, or cry down what thou knoweſt not.* 2. *Envy not others.* 3. *Be not dejected, becauſe more is given to others, than to thee: But bleſſe the Lord in his*

his various diſpenſations, that beſt knoweth what kinde and meaſure is meeteſt for all, (Mat. 25. 15. Eph. 4. 7-16. 4.) *Pray for more powrings out of his Spirit, upon his ſons and daughters, as he hath promiſed to doe in the laſt dayes,* (Act. 2. 17. 33. 38, 39. Joh. 7. 38, 39.)

Thirdly, If thou art of a ſorrowfull ſpirit, by reaſon of ſin; fearing, becauſe it is ſo and ſo with thee, that there never was an effectuall work upon thy heart; finding ſuch power of ſin and corruption; ſuch dulnes, coldnes, hardnes of heart, lazines, filthines, pride, ſelf-iſhnes, or the like baſenes: *Look not thou ſo much backward, in toiling to make out the former worke, and ſtill queſtioning about it, and how bad thou haſt been, and art ſince; as forward, at that abundant GRACE herein magnified and ADVANCED to them that yet are a far off, without God, ungodly, enemies to him; to unfitted, unprepared ones, to the CHIEFEST OF SINNERS.*

Fourthly, If thou haſt deſires after ful enjoyments of Jeſus Chriſt, and ſome hopes that he is thine; but no aſſurance of it; *Bleſſe the Lord, and be thankefull to him, that hath done ſo much for thee, that didſt more deſire ſin and vanity. But reſt not in ſuch deſires, but ſeek and preſſe hard for aſſurance.*

And *laſtly*, If thou haſt long ſought & waited for aſſurance that Chriſt is thine, and yet haſt not attain'd it: 1. *Beware of murmuring and quarrelling againſt God by this her Example; ſeeing how grievous to her ſoul her murmuring hath been.* 2. *Deſpair not; becauſe*

becauſe ſhe obtained mercy, that was ſo deep in that ſin. 3. *Wait humbly and patiently on the Lord, that hides himſelfe; that thou maiſt ſtill ſeek, and the more prize his mercy, when at laſt he ſhall manifeſt it to thy ſoule.* For therefore will the LORD wait, that he may be gracious to you: and therefore will he be exalted, that he may have mercy upon you: For the LORD is a God of judgement. *BLESSED are all they that wait for him,* Iſa. 30. 18. A power to wait, is alſo from him that bids you wait, and promiſeth, that *they that murmured, ſhall learn doctrine,* (Iſa. 29. 24.) And to *put his law in our heart,* Heb. 8. 10. Namely, to enable us, to what he commands us. *THE GOD OF ALL GRACE, perfect the good work he hath begun in thee;* (Phil. 1. 6.) To him be all glory by Chriſt Jeſus, * to the age of ages, [*Eph.* 3. 21.] * *Greek.* AMEN.

A POSTSCRIPT.

TO *pag.* 129. adde this: *One day ſhe got out a great way from* Lawrence Pountney, *where ſhe was not known, and bought* a knife *to diſpatch her ſelf, giving the* Cutler *ſix pence, as he asked: and bid him,* Make it ſharper. *So ſhe took it with her to* Lambeth Marſh, *as is beforeſaid,* pag. 129. *But theſe words followed her day and night, for above a week, till ſhe gave it to* Mr John Simpſon; No weapon thats formd againſt thee, ſhall proſper: *Let her do what ſhe could with it, it would not diſpatch her. This cauſed her to ſend to deſire* Mr Simpſon *to come to her: who not coming that night*

grew more desperate. And when he came, she would not tell why she sent to him. But at his departing, she cald, and gave the knife *to him. Which he took, with teares in his eyes, admiring the Lords goodnesse in it, in so preventing her great sin, of self-murder.*

From July 7. 1647. *till the end of* December *following, she remained at* High-gate; *and then returned to* London: *having eaten no bread nor flesh at all, since* March *last; and but very little of any other sustenance, through the averseneſſe of her stomach: and yet looks as well as formerly, at the writing hereof, in this Third Edition.* Jan. 19. 1647.

M^rs *O Neale* (D^r *O Neales* widow) whom Mr *Marshal*, Mr *Nye*, Mr *Calamy*, Mr *Saloway*, and others, testifie to be godly,) affirm'd to the *Relator*, that she saw it certified under the hands of Mr *Rob. Blare*, and Mr *James Hambleton*, &c. Godly *Scotish* Ministers; that *Jennet Russel*, a gracious woman, with her foure little children, in the beginning of the *Irish Rebellion*, were preserved 14 dayes, without any harbour, meat or drink, except Ice that one once sucked, being put into an Iland in *Bondwater* in *Antrim* County. And that all lived; and she spake with *Jennet*, and did verily beleeve it to be true. *See and admire the LORDS power.* Deut. 9. 9. 18. Deut. 10. 10. Joh. 14. 12. Mar. 16. 17.

see pag. 55. *and the last page of the Title sheet.*

ERRATA. Pag. 9. line 4, read *Clotworthy*. li. 7. r. *Saltonstal*. li. 8 D^r l. 16. *Barlone*. li. 24. *Thurrel*. pag. 16. li. 23. r. *seperates* pa. 17. r. *Mat*. r. 1. pa. 37. end. *no*, r. *not*. pa. 53. ^hr. 1 *Joh*. pa. 57. l. 18 r. *into his*. pa. 70. r. 2. 3. pa. 74. li. 16. r. *sinners*. pa. 89. l. 23. *name*.

FINIS.